"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

# The SWORD of the LORD

Edited by JOHN R. RICE.

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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# The Young Man Who Made Up His Mind

By Evangelist John R. Rice

**"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself"—Dan. 1:8.**

Daniel purposed in his heart! He made up his mind. How different was the case of Lot. Lot moved into Sodom against the protests of his own conscience. He vexed his righteous soul from day to day with the unlawful deeds of the Sodomites (II Peter 2:8). I suppose Lot had never intended to stay in Sodom. The Sodomites seemed to hold it against him that he came in only as a sojourner and not as a permanent resident (Gen.19:9). But even when Sodom was on the brink of destruction, when the angels of God had spent the night in his home and urged him to depart, Lot still tarried. We are told, "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men (the angels) laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city" (Gen. 19:15, 16).

"While he lingered . . . "! That symbolized the indecision of Lot's life. It was a curse that ruined him. Lot never definitely, decisively, made up his mind to be out-and-out for God. And even when Sodom was doomed, he lingered. Small wonder that Lot seemed to his sons-in-law as one that mocked; small wonder that his wife tarried behind and looked back and was turned to a pillar of salt; small wonder that though the angels led the two maiden daughters out of Sodom, they never got Sodom out of the daughters, and they led their father to drunkenness and incest! The indecision of Lot cursed himself and his family.

But Daniel "purposed in his heart." Daniel made up his mind!

Someone asked Alexander the Great how it was that he had conquered the world. He answered, "By not wavering." At least he knew what he wanted, determined to attempt it. How can there be any genuine success to one who does not definitely decide what he wants, what he is determined to have, what he is willing to give up, what he ought to do and will do?

"There is a tide in the affairs of men" says a poet, "which taken at its flood leads on to fortune. Neglected, all the balance of their lives is cast in shallows and in miseries."

Daniel was a young man, exiled from home, carried captive to a far-off capital, Babylon, by Nebuchadnezzar. With shocking abruptness he was faced with a demand that he should eat food that no Jew, by the Mosaic law, was allowed to eat; it was demanded that he should drink the king's wine, though the Scripture he

(Continued on page 8)

# Preaching ~ Power ~ Promotion

**". . . the word of the Lord. . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6**

By Dr. D. A. (Scotchie) McCall
Minister of Revival Promotion,
Sword of the Lord Foundation

## I.
## Won To Christ!

At Slater, Missouri, during revival we had the privilege of hearing among others, a man nearly one hundred years of age confess Christ. He had heard our Gospel messages on the radio—as we used the repeated text, Acts 4:12,"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." He told some family members, "I would like to talk with that preacher." We found him alert, with problems, questions, and the like. We pulled back from side tracks—kept to the fact that "all have sinned," Romans 3:23; only Jesus saves, Acts 4:12; we accept Jesus by faith, not of works, Ephesians 2:8-10. With that, salvation, forgiveness, adoption, the life of God are ours (Acts 16:30, 31; Isaiah 53; Galatians 3:26; Romans 8). Then, as a child of God's, we are ready to obey Him—confess Jesus, (Matt. 10:32, 33); follow Him in baptism, (Matt. 3); line up in His church (Acts 2); worship, work, give, and live for Him (Heb. 10; John 9; II Cor. 8, 9; Col. 3). Some day we will go to our home, His Home in Heaven (John 14; Rev. 7:9-17; Psa. 23). Doxology!

We asked him (the man mentioned above) if he definitely trusted the Lord Jesus Christ as his personal Saviour. He replied emphatically, "I do." Any man who lives that long without Christ will have some mental problems and questions to get straight—a man saved at that age is a babe in Christ, the same as a person saved at the age of ten years. Both are to grow in faith and in the knowledge of Christ Jesus.

It all emphasizes the value of Scriptures teaching boys and girls to come to Christ early. You have to come as a child anyway—Matthew 18. All come the same way! Why not NOW? "Remember now thy Creator in the days of thy youth" (Eccles. 12:1). "Now is the day of salvation" (II Cor. 6:2).

Say it, sing it, mean it—

"Just as I am, without one plea
But that Thy Blood was shed for me,
O Lamb of God I come to Thee."

## II.
## Official Building Plans for 1953

1. A proper emphasis upon scriptural giving, i. e. weekly basis. Let us do it as the scriptures teach. Paul by the Spirit had just delivered the greatest and longest treatment on the resurrection to be found in the Bible—I Corinthians 15. He lifts us into the heavenlies. Then, He brings us right down to earth with the statement: "Now concerning the collection

(Continued on page 2)

# Paul's First Prayer

By Charles H. Spurgeon

*"For behold he prayeth."*—Acts 9:11.

God has many methods of quenching persecution. He will not suffer His church to be injured by its enemies, or overwhelmed by its foes; and He is not short of means for turning aside the way of the wicked, or of turning it upside down. In two ways He usually accomplishes His end; sometimes by the confusion of the persecutor, and at others in a more blessed manner, by his conversion. Sometimes, He confuses and confounds His enemies; He makes the diviner mad; He lets the man who comes against Him be utterly destroyed, suffers him to drive on to his own destruction, and then at last turns round in triumphant derision upon the man who hoped to have said aha! aha! to the church of God.

But at other times, as in this case, he converts the persecutor. Thus, He transforms the foe into a friend; He makes the man who was a warrior against the gospel a soldier for it. Out of darkness He bringeth forth light; out of the eater He getteth honey; yea, out of stony hearts He raiseth up children unto Abraham.

Such was the case with Saul. A more furious bigot it is impossible to conceive. He had been bespattered with the blood of Stephen, when they stoned him to death; so officious was he in his cruelty, that the men left their clothes in the charge of a young man named Saul. Living at Jerusalem, in the college of Gamaliel, he constantly came in contact with the disciples of the Man of Nazareth; he laughed at them, he reviled them as they passed along the street; he procured enactments against them, and put them to death; and now, as a crowning point, this were-wolf, having tasted blood, becomes exceeding mad, determines to go to Damascus, that he may glut himself with the gore of men and women; that he may bind the Christians, and bring them to Jerusalem, there to suffer what he considered to be a just punishment for their heresy, and departure from their ancient religion.

But oh, how marvelous was the power of God! Jesus stays this man in his mad career; just as with his lance in rest he was dashing against Christ. Christ met him, unhorsed him, threw him on the ground, and questioned him, "Saul, Saul, why persecutest thou me?" He then graciously removed his rebellious heart—gave him a new heart and a right spirit—turned his aim and object—led him to Damascus—laid him prostrate for three days and nights—spoke to

(Continued on page 5)

Charles H. Spurgeon

# Dust on the Bible

By Dr. John Summerfield Wimbish
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123 W. 57th Street, New York 19, New York

"The Bible is a collection of fantastic legends, without any scientific support, full of dark hints, historical mistakes and contradictions," states the blasphemous definition which may be found in the *Dictionary of Foreign Words*, put out by the State Publishing House in Moscow, Russia.

To the citizenry of America, such a biased and uncouth assertion is repulsive indeed. However, there are thousands in this fair land who share such an atheistic view and thousands more who, by their actions, align themselves with such gross unbelief.

Several years ago, after conducting a series of meetings in the state of Virginia, I was driving through the mountains of Tennessee on my return home. Switching on the car radio, I heard for the first time an old mountain ballad, "Dust on the Bible." While the music and lyrics were very poor, the message of the song was profound for even there, in the "Bible Belt," thick dust had accumulated on the Holy Book.

There is a portion of Scripture in the Old Testament which seems especially appropriate for this message. In II Chronicles 34:14-16 we read:

"And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it."

Sad was the spiritual state of Israel in the days of this sacred narrative. The dark night of apostasy had enveloped the nation. Now and then a godly king would ascend the throne and the cheery beams from the star of reformation would shine forth to dispel much of the darkness. But then would come once more the ebon pall of idolatry to bring despair to the Israelites.

Marvelous blessing came when Asa, Jehoshaphat, Joash, Hezekiah and Josiah came into power. Our Scripture has its setting during the remarkable reign of King Josiah, who held the scepter of power for thirty-one years. In the eighteenth year of his rule, the Book of God, so long forgotten,

(Continued on page 4)

John S. Wimbish

# Noteworthy NEWS Notes

### Bible Memory Association Announces Contest

"The Tenth Annual Bible Memorizing Contest sponsored by the Bible Memory Association of St. Louis is announced at this time through newspapers in some 40 cities, and in national magazines and papers, including Moody Monthly, simultaneously throughout the nation," the superintendent states.

All youths up to 20 years of age, irrespective of church affiliation or where they live, are thus challenged to memorize 250 Bible verses from attractively printed Memory Work Booklets during the stated period of 12 weeks. As incentive for this, each contestant is given rather substantial rewards, which includes a free seven-day camp in the summer, a good reference Bible, and eleven appealing Christian books, Scripture plaques and Bible games. Contestants recite the verses each week to local "Hearers," who make reports to the national office each week for distribution to the contestants by the "Hearers." Camps are held at the BMA-owned Miracle Camp, Ringgold, Louisiana, and at camps rented in other regions, including Alabama, Pennsylvania, Missouri and Georgia.

The work of the Bible Memory Association, Inc., interdenominational, youth specialized, in which over 32,000 children and young people from all over the United States and several foreign countries have participated, may be summarized in its threefold objective: (1) Scripture memorization, (2) sound Christian books, and (3) spiritual summer camps.

The work of the Bible Memory Association is financed through the freewill offerings of interested Christian friends. Prayer and help for this work are sincerely invited. Further information may be obtained by writing the National Office: Bible Memory Association, Inc., P. O. Box 516, Wellston Sattion, St. Louis 12, Missouri.

* * *

### Billy Graham to Write Newspaper Column

Evangelist Billy Graham is going to become a newspaper columnist.

The column, to be titled "My Answer, by Billy Graham," will be written six days a week and is being offered to daily newspapers throughout the nation by the Chicago Tribune—New York News Syndicate. This column will be conducted on a question and answer basis and will run about 200 words a day.

Dr. Graham will thus add another medium to his evangelistic work.

# Preaching, Power and Promotion

(Continued from page 1)

for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me" (I Cor. 16:1-4).

That offering was not for "foreign missions" as commonly regarded, but for "the saints. . . at Jerusalem." They were hungry. They needed help. It was not for the "lost," but for "the saints" that the "saints" might LIVE to help the "lost" find Jesus.

This Building Offering is to give "saints" working place from which in men and materials the Gospel might "Girdle the Globe for God."

The Bible plan is "upon the first of the week—let EVERY ONE of you," etc. Do it the Bible way and you will be an obedient Christian—whether 1c, 5c, 10c, 25c, 50c, $1.00, $2.00, $5.00, $10.00, etc., a week! Doxology!

2. We will soon probably have for you some state goals—suggestive only, as a challenge.

3. The last Sunday of September each year is designed as SWORD Sunday. THE SWORD OF THE LORD came into being Friday, September 28, 1934. Churches are asked to make an offering this Sunday.

4. Annuity plans, certificates, etc. are almost ready for the printer. Some are already writing in about these matters.

5. A great Easter offering—plans come later.

6. A great December offering—plans later.

7. A great Sword of the Lord banquet in the Chicago area Saturday night before the fourth Sunday of September.

8. Sword Birthday observance in September.

9. Coin cards sent friends of The Sword of the Lord.

The Sword of the Lord sends out much FREE literature in the forms of books, tracts, and papers. These things go over the U.S.A. and around the world. It offers a staff of orthodox evangelists for preaching His Gospel! It makes available the very best in Christian books. It conducts revivals. It holds revival conferences.

The Sword of the Lord cannot give, and give, and give without receiving.

Back again to the Bible—it says, "The LORD hath ordained that they which preach the Gospel should live of the Gospel." Jesus said about His preachers, "The labourer is worthy of his hire" (I Cor. 9:14 and Luke 10:7). The Holy Spirit asks by Paul, "How shall they preach except they be sent?" (Rom. 10:15).

We'll worship, and work, and give, and live till Jesus comes!

### III.
### A Great Trip For Him

Mrs. McCall and I have at this writing just returned from a great Gospel tour, over 7,000 miles, into eleven states, preaching His Gospel over sixty-five times, and seeing a goodly number of decisions in consecration, confession of sin, pledging to do soul winning, church membership, and, first decisions for Christ—from eight years to eighty-four years in age. Doxology!

I have written about all meetings save the revival at First Baptist Church, Slater, Missouri, Rev. Lynn T. Richardson, the beloved pastor. It is a strong church, above the average, in that rich Missouri River Valley. Lovely Christian women, dynamic business men, splendid young people, make up the membership. They are constantly receiving new members—baptized twice during the meeting—one time a family of four all together. They are a hospitable people, receiving us into the homes. Several did constant soul winning. Pastor Richardson kept us busy preaching three times a day—a great fellowship — many victories. Doxology again!

We then circled by north Mississippi for a big church wedding for Miss Margaret Ruth Denton of Tupelo, and Professor Jerry Chalmers McCall of the University of Mississippi. It was solemnized in a fine Christian manner.

For eight weeks we had wonderful weather — but — between Jackson, Tennessee, and up to

(Continued on page 3)

The SWORD of the LORD

AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., LITT.D. *Editor and Publisher*
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GRACE RICE MACMULLEN, *Circulation Manager*
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# Those Premiums!

By the Editor

Have you looked over the premiums offered in this issue of *The Sword of the Lord*, for subscriptions? Any one or more of these premiums may be had absolutely free, for sending in a certain specified number of subscriptions to *The Sword of the Lord*, at the special rate of three 1-year subscriptions for $5. You may get a Scofield Reference Bible, either in the inexpensive cloth binding, but with page for page like the big Morocco-bound edition, or the expensive Morocco-bound Scofield Bible with concordance; or you may get songbooks for your church; or a fine duplicating machine; or electric razor; or flashlight camera, or moving picture projector. Or you may get a fine library of Christian books. The preacher may want the best reference books. Or someone may want a young people's library. A Sunday School teacher may want a set of Bible maps. The pastor may need an electric shaver. Well, look the premiums over, please. Decide what you want and set out to get the subscriptions necessary today.

### Why We Offer These Free Premiums

First of all, we wanted every reader of THE SWORD OF THE LORD who could be induced to do so, to give subscriptions for others or to sell subscriptions to others. We thought that some people with a proper reward for their labor could work at getting subscriptions who otherwise might not do so.

And second, the Bible clearly says that "the labourer is worthy of his hire." Those who get subscriptions for us in this campaign are rewarded for it. We believe it is perfectly right and proper to give people a reward for getting subscriptions.

Third, most of these premiums have very definite Christian usefulness. Bibles, Christian books, songbooks, Bible maps for teaching, a moving picture projector to show Christian films and sermons in the church, a duplicator to get out form letters, church bulletins and to mimeograph sermons—all these will be a great boon to many Christians and churches. And since we can buy most of them in quantities and at wholesale prices, we feel we do a real favor to Christian workers when we help them get these necessary and useful tools in Christian work, in reward for getting subscriptions for THE SWORD OF THE LORD.

And we believe that the electric shaver, the flash camera, the bicycles, are a worthy gift, and that God would be pleased for us to give them to people who earn them by sending in subscriptions. It is not chance, not gambling. To send in subscriptions and get such premiums is doing some honest work and being honestly rewarded for it.

### But Some Would Rather Have More Subscriptions Without Premiums

We hope those who wish the premiums will send in subscriptions, select the premiums they desire, and get them. Thousands should each send in three 1-year subscriptions for $5, and get my book, *What It Costs to Be a Good Christian*, free. Others should get *Halley's Bible Handbook* free with three subscriptions, or get Scofield Bibles, or other good books, or any other good premium they need, and can send in enough subscriptions to merit. But, if you want to get subscriptions to the glory of Christ, without any reward for yourself, and if you want a lower subscription rate, we are glad to make a special offer for you. From now until the close of this campaign, January 15, you may send in four 1-year subscriptions for $5. These subscriptions may be either new or renewal, anywhere in the United States, or addressed to men and women in the armed services. (Canadian and foreign subscriptions require fifty cents per year more, that is, $6.50 for three 1-year subscriptions, with premium, or four subscriptions without premium.) But let it be clearly understood, if you want four 1-year subscriptions for $5, you may have them, but you get no premium of any kind. This special offer cuts subscriptions down to a rock-bottom price of $1.25 per year, in lots of four or more. Those who do not wish any premiums for their subscriptions are offered this low price. You may have four 1-year subscriptions, either new or renewal, in the United States, for only $5! What a bargain!

This is a plan specially suitable for those who want to use tithes and offerings, money set apart wholly for the Lord, and to get out the Gospel. One may not want to profit from money given in Jesus' name to get out the Gospel. So I suggest that all who wish to use some of God's money to send THE SWORD OF THE LORD may take advantage of this special offer. You may have four 1-year subscriptions for $5, either new or renewal, and as many subscriptions as you like at that same price, in the United States.

### Don't Forget Missionaries, Native Workers, Retired Pastors, Shut-Ins!

In the last few days we have had several moving letters. One was from a pastor in Japan who has been so blessed and changed by THE SWORD OF THE LORD, and yet cannot send money out of that country to pay for a subscription. I could not forbear sending THE SWORD OF THE LORD to him for another year.

In India a man writes pleading for some literature to help him preach the Gospel. I was glad to send THE SWORD OF THE LORD. But it must be paid for through our Missionary and Minister's Fund.

A man bedfast for twenty-two months, unable to subscribe for THE SWORD OF THE LORD, wrote to tell me this week about how he had been blessed by some of our literature, and pleading for more. I sent him THE SWORD OF THE LORD for a year through the Missionary and Minister's Fund.

Two missionaries having served a long term in Africa are now on furlough in Ohio. They tell how THE SWORD OF THE LORD blessed them in that far-off country, and hoped that the paper may be allowed to come to them still. A foreign missionary's income is pretty scanty. Surely someone who reads this wants to pay for THE SWORD OF THE LORD so they may continue to receive it.

Literally thousands of people in the United States and in foreign countries need THE SWORD OF THE LORD and want it, but for one reason or another cannot pay for it. Many thousands of others would be delighted and blessed through THE SWORD OF THE LORD if they could once get acquainted with it. We would like to send THE SWORD OF THE LORD for a trial period to every minister of the Gospel in America. But that takes money. We are doing all we can, and we ask like-minded people, who have a burden to stir revival fires, to call people back to the Bible way, to revival, to soul winning, to the power of the Holy Spirit, to holy living, please help us send this paper. If you do not have the names and addresses of ministers or Christian workers or young converts or lost sinners who need THE SWORD OF THE LORD, then we ask you to send a check or money order in Jesus' name, to help us help others through the Missionary and Minister's Subscription Fund. I personally give to this fund more than to any other Christian work. I feel that more good can be done for God through this fund than in nearly any other way. Will you help us by sending us a gift to the Missionary and Minister's Subscription Fund?

### Hurry; Subscription Offer Closes Midnight January 15!

Get your letter with subscriptions in the mail by midnight and post-marked not later than January 15, to take advantage of the low rates and the premiums offered during this subscription campaign. We have time for only one more notice in THE SWORD OF THE LORD, before the campaign closes. So what you should do, we beg you, do quickly and do it in Jesus' name!

Please mark renewal subscriptions plainly "renewal." That may save trouble and expense and will keep somebody from getting two copies of THE SWORD for a time, and then having the subscription run out earlier than it should. Please give names and addresses very carefully. If you want a premium say plainly which premium you want, as offered elsewhere in this paper, and give name and address to whom the premium is to be sent.

Send all subscriptions to the Sword of the Lord, Wheaton, Illinois, and God bless you!

**See Premiums on Page 3, This Issue!**

# PREMIUMS!

It's a thrilling campaign, the current **Sword of The Lord** subscription drive! First, it's thrilling to get out **The Sword of the Lord** each week—to send it to folks who need this evangelistic influence in their lives. And there's an additional thrill, too. By sending subscriptions you get free premiums—grand Christian books, maps, Bibles, cameras and projectors and many others. See the whole exciting list below and get ready now to send in your subscriptions!

Remember, its $5.00 for each 3 yearly subscriptions, in the U.S.A., or $6.50 in Canada and foreign countries. If you wish, you may send some subscriptions now and some later. We will send a credit slip which you may combine with others for a larger premium.

Don't miss the blessings you can have by sending **The Sword!** Now, while the special rates are in effect, while you can get free premiums, do your part, in the name of Jesus!

**3 Yearly Subscriptions, $5.00**

You get absolutely free, your choice, Dr. John R. Rice's *What It Costs To Be A Good Christian*, price $2.25.

Or, *Halley's Bible Handbook*, famous Bible helps, Price $2.00.

**6 Yearly Subscriptions, $10.00**

You get absolutely free, *Scofield Reference Bible* No. 80, clothbound, references. Price $3.50.

Or *Cruden's Concordance*, in 783 large pages, regular price $3.50.

Or, *Smith's Bible Dictionary*, 818 pages, regular price $3.00.

Or, *Hurlbut's Story of the Bible*, 850 large pages, Standard Edition, Price, $3.50.

**9 Yearly Subscriptions For $15.00**

You get absolutely free, *Fausset's Bible Dictionary and Encyclopedia*, Price $5.45.

Or, *Edersheim's Life and Times of Jesus the Messiah*, two volumes. Price, $7.50.

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You get absolutely free, *Young's Analytical Concordance To The Whole Bible*, Price $10.00.

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You get absolutely free, *Scofield Reference Bible* No. 183, fine Morocco binding, notes, concordance. Price, $14.00.

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Or, New Schick "20" Electric Shaver, rich new caddie case. Price $24.50.

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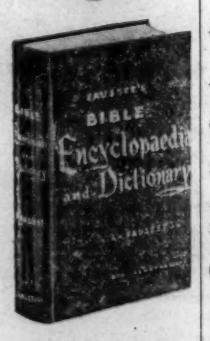

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You get absolutely free, Cine-Kodak Brownie 8 MM Movie Camera. Price, $44.50.

Or, R. C. A. Record Player, with 8 sacred records. 45 r.p.m. with automatic changer. Price $44.50.

**60 Yearly Subscriptions For $100.00**

You get absolutely free, $50.00 Preacher's Library (including any or all of the above books, plus others chosen from our catalog).

Or, $50.00 Children's Library—enough fine, wholesome reading to grow up on!

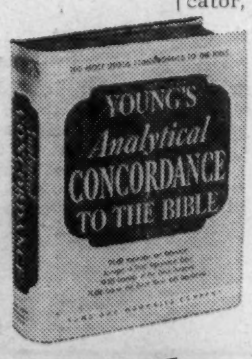
Or, Bicycle. Price approximately $49.00.

**78 Yearly Subscriptions For $130.00**

You get absolutely free, Keystone "R-37" 300 Watt 8 MM Movie Projector. Price $64.50.

**84 Yearly Subscriptions For $140.00**

You get absolutely free, Speed-O-Print Duplicator, Model I. Price, $69.50.



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**192 Yearly Subscriptions For $320.00**

You get absolutely free, Wilcox-Gay Recordio Tape recording machine. Price $159.50.

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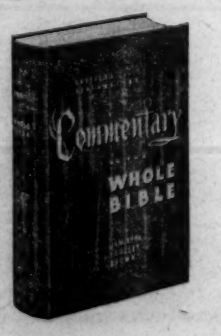

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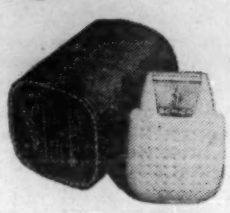
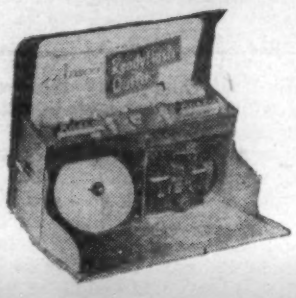
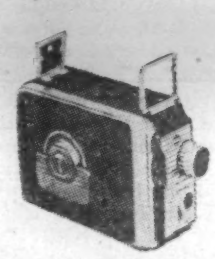
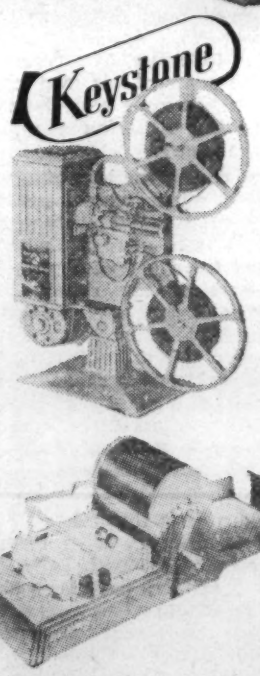
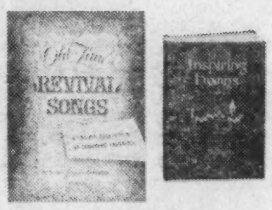
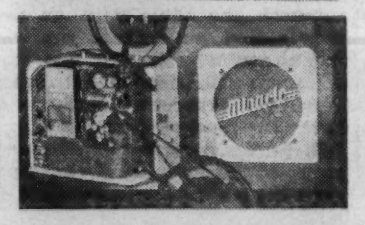










# WITH THE Evangelists

## REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

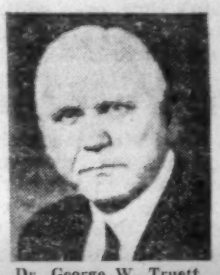
**By the Editor**

Rev. J. J. Fenton, Jr., of the Andrew's Memorial Baptist Church, Graham, North Carolina, reports the salvation of about 300 souls in a four week campaign with **EVANGELIST DOUGLAS WINN.** The meetings were originally scheduled for two weeks, but were extended an additional two because of the results on the final evening, when about 75 were saved. Most of these converts were high school young people.

Youth **EVANGELIST FREDDIE GAGE** tells of three week end revivals he has conducted in Baptist churches of Texas recently. In another campaign in the Hickory Street Baptist Church, Dallas, 31 people were converted. The Pastor, Rev. R. J. Simpson says "... Some of the hardest people in the community were saved. . ." Gage is a student at the Decatur Baptist College.


## Didja Know . . .

**By Fairy Shappard, Advertising Manager**



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# Preaching, Power and Promotion

(Continued from page 2)

about fifty miles south of Kankakee, Illinois, we had all the weather man could throw at us, except wind—snow, sleet, ice, cold and rain—then, imagine it, fine weather to Chicago!

### IV.
### News Notes

Our next revival engagement is at Ocean Springs, Mississippi, January 11-18, with a fine pastor, Rev. W. R. Storie. He has had a unique ministry, a great prayer meeting written up in *Moody Monthly* and other periodicals. His church has been transformed. Pray for God's blessings on all of us in the revival! Come to see us there! Doxology!

* * *

Dr. Enochs on Monroe Street, Chicago, is leading in a fine and growing church. We have confidence in him. He has some dependable helpers in his church.

### V.
### The Ole Home State

1. A nice letter from mission secretary Quarles of Mississippi expresses appreciation in the boost we gave the mission work as we recently spoke before associations there. He graciously suggests that we come to Mississippi for revivals as often as possible as he feels we will help the work of Christ. Thank you, Brother Quarles. I certainly will not knowingly hinder the work of Christ being done by anybody. We leave that for "pious" people.

2. Mr. Auber J. Wilds is closing thirty-five years as Training Union secretary in Mississippi. He has always led down the middle of the King's Highway, never off at a tangent. He writes us:

"Dear Friends:

"January 1, 1953 marks the close of thirty-five years of happy, continuous service as the secretary of B.Y.P.U. and Baptist Training Union work in Mississippi. These have been years of many experiences, most of them pleasant, and these pleasant ones include the many happy hours I have spent in your home. I have cherished through the years your friendship."

In his report to the convention he writes:

"BAPTIST TRAINING UNION DEPT.
"Auber J. Wilds, Secretary

"MY STEWARDSHIP—

"January 1st, 1953 closes thirty-five years of continuous service as State B.Y.P.U. and Baptist Training Union Secretary of your servant, Auber J. Wilds. These years have been marked with many happy experiences, few discouraging ones, all blessed of the Heavenly Father. Except for several years prior to World War II 1936-38 each year has shown marked advance in every way. Following are comparative figures of five year periods:

| Year | No. Unit Organizations | No. Awards Issued |
|---|---|---|
| 1918 | 130 | 400 |
| 1922 | 600 | 3,000 |
| 1927 | 1,507 | 8,062 |
| 1932 | 1,654 | 11,280 |
| 1937 | 2,103 | 8,835 |
| 1942 | 2,819 | 13,052 |
| 1947 | 3,485 | 18,303 |
| 1952 | 4,670 | 30,036 |

"This year we issued nearly as many awards as we did the first ten years, 1918-28. *Awards went to every association.* This is the second year in history that this has been true.

"*A total of* 394,981 *study course awards* have been issued in Mississippi during the thirty-five years. An average of 11,285 a year.

**"Serving under four dynamic personalities** in the office of Executive Secretary, Doctors J. B. Lawrence, R. B. Gunter, D. A. McCall, and C. L. Quarles has been a joy and privilege for which I am deeply grateful. From them I have received inspiration, and challenge."

I am glad to have him as a friend. I am glad to send his testimony around the world in THE SWORD OF THE LORD. He is Christ's man.

3. While at Philadelphia, Mississippi, radio station WAOC carried two or three of our messages. The thing of special interest to us is that the station is owned and operated by Mr. Howard Cole. We knew him when he was a small boy. Seeing him now "grown up," successful, and interested in the things of Christ greatly pleased me—others like him. Doxology!

# Dust on the Bible

(Continued from page 1)

was discovered by Hilkiah the priest in the dusty recesses of the temple.

It was during the reign of Manasseh, Josiah's irreligious grandfather, that the Sacred Writings were lost. Evidently they became buried deep in the rubbish which had accumulated in the neglected temple.

Manasseh had forgotten the devoted spiritual life of his father, Hezekiah, and he led the people away from God and His commandments.

Alexander Maclaren has well said: *"If we do not make God's Law our guide, we shall wish to put it out of sight that it may not be our accuser."* And as dust had gathered on the Holy Book in Josiah's time, even so has it covered the Bibles of our nation today. First, there is

## I. The Dust of Indifference

Although this matchless volume still has the record of being the best seller in the world, although it has acquired unprecedented circulation throughout the land of America, I thoroughly believe it to be one of the most neglected books in our nation. We have allowed the dust of indifference to settle upon the covers of God's Sacred Book.

In John 5:39 we hear Jesus speaking to the multitudes and saying: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

In Acts 17:11 the beloved physician, Luke, tells of the Bereans who surmounted the Thessalonians in spirituality because "they received the word with all readiness of mind, and searched the scriptures daily."

And in II Timothy 2:15, Paul instructs his son in the faith, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Our early president, *John Quincy Adams*, gave this wise bit of advice: "I speak as a man of the world to men of the world; and I say to you, 'Search the Scriptures.' The Bible is the book of all others, to be read at all ages and in all conditions of human life; its daily reading should never be omitted unless through overwhelming necessity."

The apostle of art, *John Ruskin*, said: "Make it the first morning business of life to understand some part of the Bible clearly, and make it your daily business to obey it in all that you do understand."

*Heinrich Heine*, the German poet and writer, declared: "What a Book! Vast and wide as the world, rooted in the abysses of creation, and towering up behind the blue secrets of Heaven. Sunrise and sunset, promise and fulfillment, birth and death, the whole drama of humanity all in this Book."

And *Thomas Jefferson* stated: "I have always said, and always will say that the studious perusal of the sacred volume will make us better citizens, better fathers, and better husbands."

Yes, tragic is the negligence of our nation. America, like Judah, reached its supremacy under the protective guidance of the Commandments of the Lord, but now America concerns itself with the non-essentials. "Careful and troubled" about matters of little moment, America has grown indifferent to the Word of the Most High God. We stagger recklessly on down the road of destiny unmindful of our fate.

In the year 1782, Benjamin Franklin was appointed American Plenipotentiary at Paris. Some of the French wits of that period ridiculed him for his devotion to the Bible. Wise Ben Franklin determined to test their knowledge of the Volume they professed to scorn.

Entering their company one evening, he told them that he had been reading an ancient poem and its stately beauty had greatly impressed him. At the request of those skeptics, he took from his pocket a manuscript and proceeded to read it.

It was received with exclamations of extravagant admiration. "Superb!" they cried. "Where did he discover it? Who was the author? How could copies be obtained?" Whereupon the American statesman informed them to their chagrin, that it was the third chapter of the prophecy of Habakkuk.

What treasures men lose when they are indifferent to the gold mine of God's Book!

Isaiah looked out over his beloved land and saw idolatry and vice, with deathlike grip holding the people in bondage; the adversaries of Jehovah, with their poised legions ready to strike in fierce onslaught; the temples of the Lord desecrated and His altars broken down. Then the prophet of redemption cried: "Seek ye out the book of the Lord and read."

Our need individually, our need collectively, is that we "Seek....out the book of the Lord and read." If we would be guided out of the perplexing maze of international problems, we must peruse the pages of this Book, hear the voice of the Lord and act accordingly.

But we need to remember that the Bible today is also coated with

## II. The Dust of Irreverence

See the picture: Jeremiah the prophet, with tears and pathos, is urging the people to repentance. Josiah the potentate, with every legal means at his disposal, is clearing the high places of his country from heathen disfigurements. And, in that momentous year of 624 B.C., something happened which permanently affected the spiritual history of Israel—*"Hilkiah the priest found the book of the law of the Lord given by Moses."*

In great excitement, he handed the manuscripts to Shaphan, the royal secretary, who lost not a moment in letting the youthful king know about the discovery. And in II Kings 22:10, we find these words: "And Shaphan read it before the king."

We can well imagine the tremendous sensation this discovery produced upon the godly king. He had had religion enough, but here in his possession was God's Inspired Word. Down through the dark years of apostasy, the faithful remnant of the godly had preserved the truth as best they could, but there was a vast difference between the traditions of men and the truth of the Sacred Book.

How this young man reverenced the Divine Law. But there are many among us who have no reverence whatsoever for this Holy Book. Multitudes of our young men and women seem to have a positive distaste for the Bible and for everything for which it stands.

Trained by skeptic scholars, they leave the cloistered halls of learning manifesting time and time again an intellectual recoil from anything supernatural. These young people do not respect the Book because many of their atheistic professors, parading under the garb of scholarship, have prejudiced their minds with a poisonous philosophy.

Sad is the havoc wrought by these modern Philistines. With their infidelic blades they hack at the roots of their students' faith and the young trees stand silhouetted gaunt and barren, lifeless and fruitless against the somber sky of materialism.

Any university or college or seminary which employs polite and refined infidels who falsely charge the Bible with inaccuracies, inconsistencies and immoralities is not worthy of the money invested in it by well-meaning but unsuspecting citizens!

The brilliant young preacher of the Baptist Hour, Charles Wellborn, calls attention to a fact which illustrates what I mean: The University of Southern California was founded in 1888 as a direct effort of the Methodist Church. In an address at the founding, the Dean of the school said: "I want this university to make it hard for students to come and go away from here without Christ." What an admirable and noble purpose!

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Think of this: today there are approximately twenty-thousand students in the University of Southern California and it has a high scholastic standing, but in a recent book, written by a *professor in the Department of Religion*, this statement appears: "The larger part of Christian education is to guide people in such a way that they no longer feel it necessary to read the Christian Scriptures."

If John Wesley were living today and read that statement, his blood would run cold. I do not believe in that kind of higher education. I do believe in academic freedom but I do not believe any professor has the right to undermine the spiritual foundations of those with immature faith.

Let us pray that the breath of Heaven will scatter the dust of irreverence from our Bibles.

But there is another contamination: it is

## III. The Dust of Incredulity

In our scriptural narrative, we find a striking instance of the indestructibleness of God's Word.

Old Manasseh wore the crown of Judah for fifty-five years and in his wicked paganism, he rebuilt the idols his father Hezekiah had destroyed. Baal, Ashtoreth and the sun were worshipped with abandon by his followers. The tyrant even burned some of his own children on a pagan altar and, if tradition is right, had Isaiah the prophet sawn asunder.

But during the long years of his godless reign, which sealed the doom of Judah and that of his wicked son, Amon, whom he named for a god of Egypt, in the seclusion of the rubbish-littered temple, God protected His Book.

The Bible is deathless! The permanence of the Written Word, the Providence that has watched over it, the romantic history of its preservation down through the ages, speak of its authenticity and of its supernaturalness.

Bible translators have been burned at the stake;
Bible printers have been persecuted to death;
Bible readers have been chained in prison;
Bible colporteurs have been tortured until crippled;
Bible preachers have been cruelly exterminated;

Yet this Book stands today like a beneficient angel to exercise its sanctifying influence on society.

In every age, men have sought to belittle, to besmirch, to contradict and to destroy it. Infidels, agnostics, atheists and freethinkers, in all of the fury of their prejudice have cried out in unison, "Away with it!" but the Holy Word of God has emerged unsullied and unscathed.

Someone has well said: *"Few people study to discover the truth; most of us seek to confirm our errors and perpetuate our prejudices."*

Why make the mistake of believing that the first step to wisdom is incredulity? If you will approach the Bible with an unbiased mind and read it, you will understand why it will last forever; you will know that it comes from God and consequently it is under Divine protection.

God's Word says: *"Heaven and earth shall pass away, but my word shall not pass away"* (Matt. 24:35).

God's Word sav[illegible] *a[illegible] my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"* (Isa. 55:11).

George T. B. Davis reminds us that after the attack of Bolingbroke, Hume and Voltaire came the German rationalistic host with the fiercest and deadliest of all the assaults upon the Sacred Scriptures. Bauer, Strauss and the Tubingen school took up the cry of the children of Edom: "Down with it, down with it, even to the ground."

But at the strategic moment, from the pen of a contemporary German philosopher, one of the most profound scholars the Twentieth Century has produced, came a more powerful treatise, entitled "The Bible, the Word of God."

Scorning the so-called "findings" of higher criticism, Professor F. Bettex, said: "The whole of this criticism has strayed from the right way, and will never arrive at truth. Unchanging and unchangeable, this Bible stands for centuries, unconcerned about the praise and the reproach of men."

And then, with the voice of a prophet, Bettex thundered out, "The Bible is true; in fact, the only true thing amid the great lie of this world. Falsehood, falsehood! The leaders in literature proclaim the intellectual emancipation of man, and offer, as the substitute for liberty, free love and suicide!

"And emancipated women cry, 'More culture!' speak much and proudly of nobility of soul and character, and then run away from husband and children, and write fiction full of adultery and filth of soul. Falsehood! With uncolored truthfulness and cold impartiality the Bible portrays this falsehood and guilt of the world."

The story is told of an atheist who sent a young man an envelope of infidelic literature, advising him to read it in preference to the Bible. The young man wrote the atheist this note:

"Dear Sir:

If you have anything better than the Sermon on the Mount, the Parable of the Prodigal Son, and that of the Good Samaritan, or if you have any code of morals better than the Ten Commandents, or anything more consoling and beautiful than the twenty-third Psalm, or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testment, send it along."

But I would remind you that

## IV. The Dust of Iniquity

settles on the covers of this Holy Book today.

After Shaphan received the book of the law of the Lord from Hilkiah the priest, he took it immediately to King Josiah and read to him from the book. And the Scripture tells us:

> "And it came to pass, when the king had heard the words of the law, that he rent his clothes."—II Chron. 34:19.

Josiah was overwhelmed at hearing the very words of the Divine Law. He rent his clothes in profound grief because he and his fathers "had not kept the word of Jehovah, to do after all that was written" in the Book. The Word of God does not seem to affect people of our day as it did the young king.

Josiah summoned the elders of Judah and Jerusalem, as representatives of the people, to witness the solemn act to be done in their name, and he held a great assembly at the temple in Jerusalem to present the newly-found Book of the Law.

On the appointed day, the wide space of the temple enclosure was crowded with a vast multitude, headed by the prophets, priests, Levites, and great men of the tribes.

A platform had been erected for the young king in the temple court and the elders milled around it, waiting for their ruler to speak. Opening the precious writing, he read aloud to them throughout: read all the details of the ancient covenant made with the nation by Jehovah—read the promises if it were kept, read the curses if it were broken.

Then followed a striking scene.

(Continued on page 5)

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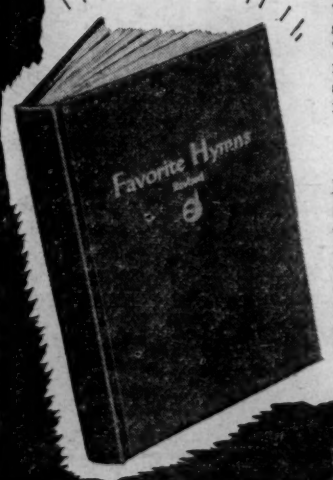


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# Dust on the Bible

(Continued from page 4)

Lifting his voice, Josiah solemnly declared his resolution to live in obedience to all the requirements of the Divine Word.

"Standing on his platform," says the Book of Kings, "he made the covenant before Jehovah to walk after Jehovah, and to keep His commandments, and His testimonies, and His statutes, with all his heart; and with all his soul to perform the words of the covenant which are written in this book."

Do you remember the Scripture: **"...The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart"?** (Heb. 4:12).

Not many people enjoy being pierced by a two-edged sword. Because of sin, many people ignore the writings of Scripture. It has been rightly said: "This Book will keep you from sin, or sin will keep you from this Book."

In a recent magazine article, Senator Charles W. Tobey, whom someone has called "The conscience of New England," said:

"Facts have established that there is a conspiracy of gambling and corruption which spreads to every corner of the United States.

"Facts have proved numberless instances of collusion between criminal elements and government officials, state and national.

"Facts have revealed irregularities and dishonest conduct on the part of a certain number of internal revenue officials.

"Facts have evidenced that large sums of money have been received by government officials under oath to uphold the law—money that is over and above their salaries and entirely unexplained."

And this is only part of the total picture. The logical question that arises is: "What can be done about it?"

I submit to you that our nation's hope lies not in a new plan of economics, a new social theory, a new political alliance, a new code of laws, but in the Bible—the divine truth which made America great and which alone can keep it great!

A recent editorial mirrored the exact attitude of our countrymen: "Maybe we are a thoughtless people, having our fun while we are Hell-bent on the road to destruction. But we don't think so. If you could look into the hearts of those 'frivolous' people, you would find a firm resolution that our way of life will go on...America may give but she can never be taken; and the way of the aggressor will be a hard and rocky road to defeat."

God promises peace and plenty to a nation of people which will stay close to Him and follow Him and abide by His commandments, but He has something to say if we choose the other way. God's Word says:

"I will set my face against you, and ye shall be slain before your enemies; they shall hate you, shall reign over you; and ye shall flee when none pursueth you..."

"...And I will break the pride of your power."

And Proverbs 1:24-28 says:

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

These are terrible words, but they are inescapable in their meaning. When an individual, or a nation, breaks the laws of God—the laws of the universe—then there is no escaping the consequences. Only Divine intervention and mercy can stop the workings of immutable law.

And lastly, we would think upon

### V. The Dust of Inconsistency

that is heaped upon the Bibles of America today.

When Josiah the king received the Sacred Word from his secretary, Shaphan, he did not listen to it read and continue as previously, bound by the fetters of tradition, engulfed in the false practices of his forebears. He immediately did an about-face and, in the words of Joshua, said: "...as for me and my house, we will serve the Lord." And Shaphan told King Josiah: "...all that was committed to thy servants, they do it."

The Bible says: "...Blessed are they that hear the word of God, and keep it" (Luke 11:28).

The Bible says: "...Be ye doers of the word, and not hearers only" (James 1:12).

The Bible says: "...To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

The Bible says: "Blessed is the man" whose "delight is in the law of the Lord..." (Psalm 1:1a and 2a).

And once again we hear the Word of our Blessed Saviour: "...Why call ye me, Lord, Lord, and do not the things which I say?"

We, as Christians, profess to believe this Book to be a message from Almighty God. It is high time we began putting into practice that which we proclaim to believe!

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## Dr. Bob Jones Jr., Says:

I am quoting below several paragraphs from a letter which we sent out recently to our donors:

"I know because of your previous contributions to the Student Loan Endowment Fund that you are interested in helping young people train for Christian service and that you have confidence in the work and testimony of Bob Jones University. We cannot tell you how much we appreciate the help you have given us. Your contributions are enabling about one-fourth of our student body of three thousand to attend this Christian institution because 700 students are securing some help from the Student Loan Endowment Fund.

"During this year unless contributions were designated for some other specific purpose, we have divided them equally between the Student Loan Endowment Fund and the missionary fund. It is an unheard of thing for an educational institution to put funds which might be used for the institution itself into a missionary program instead. However, we feel that there is such a tremendous need for the spread of the Gospel in these terrible days of world crisis and that we have very little time before the doors will be closed in many places against the Gospel.

"Bob Jones University is not just an educational institution; it is the base of Christian testimony. You friends who contribute to Bob Jones University do so because you believe that the Gospel is the power of God unto salvation and because of the testimony of the institution. You are interested in seeing young people trained in this atmosphere and under the aggressive evangelistic philosophy of Bob Jones University, so that they go out as efficient witnesses for Jesus Christ and as soul winners. I know you will rejoice to know, therefore, that half of the funds which come in are used in the spread of the Gospel around the world.

"We lack about $200,000 of reaching our goal of $1,000,000 for the Student Loan Endowment Fund. This means that this year in order to reach this goal we will have to receive $400,000, since one half of every dollar will go into the missionary fund. Incidentally, this last $200,000 toward the $1,000,000 goal is being especially earmarked for the use of students training for the foreign mission field.

"We praise God for His rich blessings on the work and testimony of Bob Jones University and on the ministry of its graduates around the world. We have this year about 1,200 young men studying for the ministry and about 600 volunteers for missionary service. However, we are not just a preacher's school or a missionary school. The Bob Jones University chapter of Future Teachers of America was selected as the National Banner Chapter this year. The School of Education, the School of Business, the School of Fine Arts, and the College of Arts and Sciences are just as outstanding here as the School of Religion. The training in each is evangelical and evangelistic as well as of highest academic caliber. I hope you will pray for us every day, for the Administration, the faculty, and the student body. God has been extremely good to us, but we are laboring under many burdens.

"My father returned recently from a trip around the world, visiting the mission fields. He leaves the last of January for six weeks of evangelistic meetings in Australia. Immediately upon his return, I will leave for meetings in Norway, Sweden, and Britain. The need around the world is tremendous. We must get the Gospel out, and we must train young people to step into the breach with the message."

We thank all of you friends for what you have done in the past, and we shall be grateful for what God may lead you to do during the coming year. Please pray for us. God bless you.

BOB JONES, JR., President
Bob Jones University
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# Paul's First Prayer

(Continued from page 1)

him—made mystic sounds go murmuring through his ears—set his whole soul on fire; and when at last he started up from that three days' trance and began to pray, then it was that Jesus from Heaven descended, came in a vision to Ananias, and said, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus; for, behold, he prayeth."

First, our text was an announcement; "Behold, he prayeth." Secondly, it was an argument; "For, behold, he prayeth." Then, to conclude, we will try to make an application of our text to your hearts. Though application is the work of God alone, we will trust that he will be pleased to make that application while the Word is preached this morning.

### I. An Announcement

First, here was *an announcement;* "Go to the house of Saul of Tarsus; for behold, he prayeth." Without any preface, let me say, that this was the announcement of a fact which was noticed in Heaven; which was joyous to the angels; which was astonishing to Ananias, and which was a novelty to Saul himself.

It was the announcement of *an effect which was noticed in Heaven.* Poor Saul had been led to cry for mercy, and the moment he began to pray, God began to hear. Do you notice, in reading the chapter, what attention God paid to Saul? He knew the street where he lived; "Go to the street that is called *Straight.*" He knew the house where he resided; "Inquire at the *house of Juda.* He knew his name; it was *Saul.* He knew the place where he came from; "Inquire for Saul of *Tarsus.*" And he knew that he had prayed. "Behold, *he prayeth.*" Oh! it is a glorious fact, that prayers are noticed in Heaven. The poor broken-hearted sinner, climbing up to his chamber, bends his knee, but can only utter his wailing in the language of sighs and tears. Lo! that groan has made all the harps of Heaven thrill with music; that tear has been caught by God, and put into the lachrymatory of Heaven, to be perpetually preserved. The suppliant, whose fears prevent his words, will be well understood by the Most High. He may only shed one hasty tear; but "prayer is the falling of a tear." Tears are the diamonds of Heaven; sighs are a part of the music of Jehovah's throne; for though prayers be

*"The simplest form of speech*
*That infant lips can try";*

so are they likewise the

*"Sublimest strains that reach*
*The majesty on high."*

Let me dilate on this thought a moment. Prayers are noticed in Heaven. Oh! I know what is the case with many of you. You think, "If I turn to God, if I seek Him, surely I am so inconsiderable a being, so guilty and vile, that it cannot be imagined He would take any notice of me." My friends, harbor no such heathenish ideas. Our God is no god who sits in one perpetual dream; nor doth He clothe Himself in such thick darkness that He cannot see; He is not like Baal who heareth not. True, He may not regard battles; He cares not for the pomp and pageantry of kings; He listens not to the swell of martial music; He regards not the triumph and the pride of man; but wherever there is a heart big with sorrow, wherever there is an eye suffused with tears, wherever there is a lip quivering with agony, wherever there is a deep groan, or a penitential sigh, the ear of Jehovah is wide open; He marks it down in the registry of His memory; He puts our prayers, like rose leaves, between the pages of His book of remembrance, and when the volume is opened at last there shall be a precious fragrance springing up therefrom.

Oh! poor sinner, of the blackest and vilest character, thy prayers are heard, and even now God hath said of thee, "Behold, he prayeth." Where was it? In a barn? Where was it? In the closet? Was it at thy bedside this morning, or in this hall? Art thou now glancing thine eye to Heaven? Speak, poor heart; did I hear thy lips just now mutter out, "God have mercy upon me, a sinner"? I tell thee, sinner, there is one thing which doth outstrip the telegraph. You know we can now send a message and receive an answer in a few moments; but I read of something in the Bible more swift than the electric fluid. "Before they call I will answer, and while they are speaking I will hear." So, then, poor sinner, thou art noticed; yea, thou art heard by Him that sitteth on the throne.

Again, this was the announcement of *a fact joyous to Heaven.* Our text is prefaced with "Behold," for doubtless our Saviour Himself regarded it with joy. Once only do we read of a smile resting upon the countenance of Jesus, when, lifting up his eye to Heaven, he exclaimed, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight." The shepherd of our souls rejoices in the vision of His sheep securely folded, He triumphs in spirit when He brings a wanderer home.

I conceive that when He spoke these words to Ananias, one of the smiles of Paradise must have shone from His eyes. "Behold," I have won the heart of my enemy, I have saved my persecutor, even now he is bending the knee at my footstool, "Behold, he prayeth." Jesus Himself led the song, rejoicing over the new convert with singing. Jesus Christ was glad, and rejoiced more over that lost sheep than over ninety and nine that went not astray. And angels rejoiced too. Why, when one of God's elect is born, angels stand around His cradle. He grows up, and runs into sin: angels follow him, tracking him all his way; they gaze with sorrow upon his many wanderings; the fair Peri drops a tear whene're that loved one sins. Presently the man is brought under the sound of the gospel. The angel says, "Behold, he begins to hear." He waits a little while, the word sinks into his heart, a tear runs down his cheek, and at last he cries from his inmost soul, "God have mercy upon me!" See! the angel claps his wings, up he flies to Heaven and says, "Brethren angels, list to me, 'Behold, he prayeth.'" Then they set Heaven's bells ringing; they have a jubilee in Glory; again they shout with gladsome voices, for verily I tell you, "there is joy in heaven among the angels of God over one sinner that repenteth." They watch us till we pray, and when we pray, they say, "Behold, he prayeth."

Moreover, my dear friends, there may be other spirits in Heaven that rejoice besides the angels. Those persons are our friends who have gone before us. I have not many relations in Heaven, but I have one whom I dearly love, who, I doubt not, often prayed for me, for she nursed me when I was a child and brought me up during part of my infancy, and now she sits before the throne in glory—suddenly snatched away. I fancy she looked upon her darling grandson, and she saw him in the ways of sin, and vice, and folly. But ah! that moment when, by sovereign grace, I was constrained to pray, when all alone I bent my knee and wrestled, methinks I see her as she said, "Behold, he prayeth; behold, he prayeth." Oh! I can picture her countenance. She seemed to have two heavens for a moment, a double bliss, a heaven in me as well as in herself—when she could say, "Behold, he prayeth."

Ah! young man, there is your mother walking the golden streets. She is looking down upon you this hour. She nursed you; on her breast you lay when but a child, and she consecrated you to Jesus Christ. From Heaven, she has

(Continued on page 6)

# Paul's First Prayer

(Continued from page 5)

been watching you with that intense anxiety which is compatible with happiness; this morning she is looking upon you. What sayest thou, young man? Does Christ by His Spirit say in thine heart, "Come unto me"? Dost thou drop the tear of repentance? Methinks I see thy mother as she cries, "Behold, he prayeth." Once more she bends before the throne of God and says, "I thank thee, O thou ever gracious One, that he who was my child on earth, has now become *thy* child in light."

But, if there is one in Heaven who has more joy than another over the conversion of a sinner, it is a minister, one of God's true ministers. O, my hearers, ye little think how God's true ministers do love your souls. Perhaps ye think it is easy work to stand here and preach to you. God knows, if that were all, it were easy work; but when we think that when we speak to you, your salvation or damnation, in some measure, depends upon what we say—when we reflect that if we are unfaithful watchmen, your blood will God require at our hands—O, good God! when I reflect that I have preached to thousands in my lifetime, many thousands, and have perhaps said many things I ought not to have said, it startles me, it makes me shake and tremble.

Luther said he could face his enemies, but could not go up his pulpit stairs without his knees knocking together. Preaching is not child's play; it is not a thing to be done without labor and anxiety; it is solemn work; it is awful work, if you view it in its relation to eternity. Ah! how God's minister prays for you! If you might have listened under the eaves of his chamber window, you would have heard him groaning every Sunday night over his sermons because he had not spoken with more effect; you would have heard him pleading with God, "Who hath believed our report? To whom is the arm of the Lord revealed?" Ah, when he observes you from his rest in Heaven—when he sees you praying, how will he clap his hands and say, "Behold the child thou hast given me! behold, he prays."

I am sure when we see one brought to know the Lord, we feel very much like one who has saved a fellow-creature from being drowned. There is a poor man in the flood; he is going down, he is sinking, he must be drowned; but I spring in, grasp him firmly, lift him on the shore, and lay him on the ground; the physician comes; he looks at him, he puts his hand upon him, and says, "I am afraid he is dead." We apply all the means in our power, we do what we can to restore life. I feel that I have been that man's deliverer, and oh, how I stoop down and put my ear beside his mouth! At last I say, "He breathes! He breathes!" What pleasure there is in that thought! He breathes; there is life still. So when we find a man praying, we shout—he breathes; he is not dead, he is alive; for while a man prays he is not dead in trespasses and sins, but is brought to life, is quickened by the power of the Spirit. "Behold, he prayeth." This was joyful news in Heaven, as well as being noticed by God.

Then, in the next place, this was *an event most astonishing to men.* Ananias lifted up both his hands in amazement. "O my Lord, I should have thought anybody would pray but that man! Is it possible?" I do not know how it is with other ministers, but sometimes I look upon such-and-such individuals in the congregation, and I say, "Well, they are very hopeful; I think I shall have them. I trust there is a work going on, and hope soon to hear them tell what the Lord has done for their souls." Soon, perhaps, I see nothing of them, and miss them altogether; but instead thereof, my good Master sends me one of whom I had no hope—an outcast, a drunkard, a reprobate, to the praise of the glory of His grace. Then I lift up my hands in astonishment, thinking, "I should have thought of anybody rather than you."

I remember a circumstance which occurred a little while ago. There was a poor man about sixty years old; he had been a rough sailor, one of the worst men in the village; it was his custom to drink, and he seemed to be delighted when he was cursing and swearing. He came into the chapel, however, one Lord's day, when one nearly related to me was preaching from the text concerning Jesus weeping over Jerusalem. And the poor man thought, "What! did Jesus Christ ever weep over such a wretch as I am?" He thought he was too bad for Christ to care for him. At last he came to the minister, and said, "Sir, sixty years have I been sailing under the standard of the Devil; it is time I should have a new owner; I want to scuttle the old ship and sink her altogether! then I shall have a new one, and I shall sail under the colors of Prince Immanuel." Ever since that moment that man has been a praying character, walking before God in all sincerity. Yet, he was the very last man you would have thought of. Somehow God does choose the last men; He does not care for the diamond, but He picks up the pebble-stones, for He is able, out of "stones, to raise up children unto Abraham." God is more wise than the chemist: He not only refines gold, but He transmutes base metal into precious jewels; He takes the filthiest and the vilest, and fashions them into glorious beings, makes them saints, whereas they have been sinners, and sanctifies them, whereas they have been unholy.

The conversion of Saul was a strange thing; but, beloved, was it stranger than that you and I should have been Christians? Let me ask you if anybody had told you, a few years ago, that you would belong to a church and be numbered with the children of God what would you have said? "Stuff and nonsense! I am not one of your canting Methodists; I am not going to have any religion; I love to think and do as I like." Did not you and I say so? and how on earth did we get here? When we look at the change that has passed over us, it appears like a dream. God has left many in our families who were better than we were, and why has He chosen us? Oh! is it not strange? Might we not lift up our hands in astonishment, as Ananias did, and say, "Behold, behold, behold: it is a miracle on earth, a wonder in heaven"?

The last thing I have to say here is this—*this fact was a novelty to Saul himself.* "Behold, he prayeth." What is there novel in that? Saul used to go up to the temple twice a day, at the hour of prayer. If you could have accompanied him, you would have heard him speak beautifully, in words like these: "Lord, I thank Thee I am not as other men are; I am not an extortioner, nor a publican; I fast twice in the week, and give tithes of all I possess;" and so on. Oh! you might have found him pouring out a fine oration before the throne of God. And yet it saith, "Behold, he prayeth." What! had he never prayed before? No, never. All he had ever done before went for nothing; it was not prayer.

I have heard of an old gentleman, who was taught when a child to pray, "Pray God bless my father and mother," and he kept on praying the same thing for seventy years, when his parents were both dead. After that it pleased God, in His infinite mercy, to touch his heart, and he was led to see that notwithstanding his constancy to his forms, he had not been praying at all; he often said his prayers, but never prayed.

So it was with Saul. He had pronounced his magniloquent orations, but they were all good-for-nothing. He had prayed his long prayers for a pretence; it had all been a failure. Now comes a true petition, and it is said, "Behold, he prayeth." Do you see that man trying to obtain a hearing from his Maker? How he stands! He speaks Latin and blank verse before the Almighty's throne; but God sits in calm indifference, paying no attention. Then the man tries a different style; procures a book, and bending his knee again, prays in a delightful form the best old prayer that could ever be put together; but the Most High disregards his empty formalities. At last the poor creature throws the book away, forgets his blank verse, and says, "O Lord, hear, for Christ's sake." "Hear him," says God, "I have heard him." There is the mercy thou hast sought.

One hearty prayer is better than ten thousand forms. One prayer coming from the soul is better than a myriad cold readings. As for prayers that spring from the mouth and head only, God abhors them; He loves those that come deep from the heart. Perhaps I should be impudent if I were to say that there are hundreds here this morning who never prayed once in their lives. There are some of you who never did. There is one young man over there, who told his parents when he left them, that he should always go through his form of prayer every morning and night. But he is ashamed, and he has left it off. Well, young man, what will you do when you come to die? Will you have "the watch word at the gates of death"? Will you "enter Heaven by prayer"? No, you will not; you will be driven from His presence, and be cast away.

## II. An Argument

Secondly, we have here *an argument. "For* behold he prayeth." It was an argument, first of all, *for Ananias' safety.* Poor Ananias was afraid to go to Saul; he thought it was very much like stepping into a lion's den. "If I go to his house," he thought, "the moment he sees me, he will take me to Jerusalem at once, for I am one of Christ's disciples; I dare not go." God says, "Behold, he prayeth." "Well," says Ananias, "that is enough for me. If he is a praying man, he will not hurt me; if he is a man of real devotion, I am safe."

Be sure you may always trust a praying man. I do not know how it is, but even ungodly men always pay a reverence to a sincere Christian. A master likes to have a praying servant after all; if he does not regard religion himself, he likes to have a pious servant, and he will trust him rather than any other. True, there are some of your professedly praying people that have not a bit of prayer in them. But whenever you find a really praying man, trust him with untold gold, for if he really prays, you need not be afraid of him. He who communes with God in secret, may be trusted in public. I always feel safe with a man who is a visitor at the mercy-seat.

I have heard an anecdote of two gentlemen traveling together somewhere in Switzerland. Presently they came into the midst of the forests; and you know the gloomy tales the people tell about the inns there, how dangerous it is to lodge in them. One of them an infidel, said to the other who was a Christian, "I don't like stopping here at all; it is very dangerous indeed."

"Well," said the other, "let us try."

So they went into a house; but it looked so suspicious that neither

(Continued on page 7)


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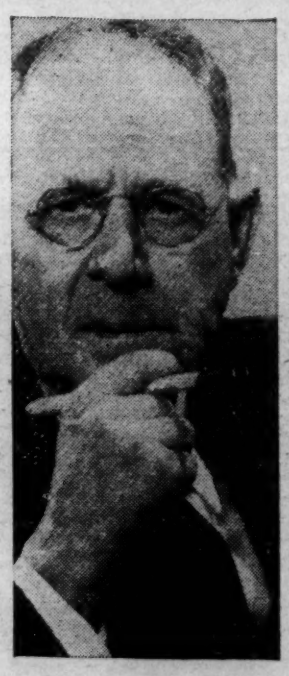

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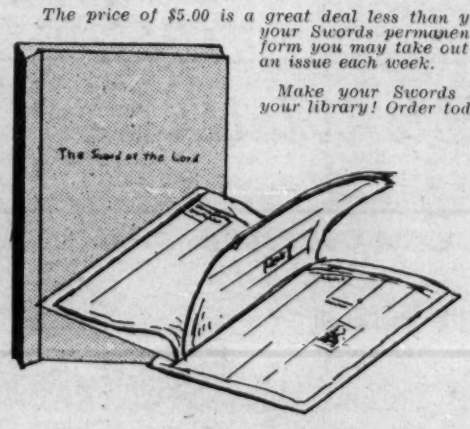


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# Paul's First Prayer

(Continued from page 6)

of them liked it; and they thought they would prefer being at home in England. Presently the landlord said,

"Gentlemen, I always read and pray with my family before going to bed; will you allow me to do so to-night?"

"Yes," they said, "with the greatest pleasure."

When they went up-stairs, the infidel said, "I am not at all afraid now."

"Why?" said the Christian.

"Because our host has prayed."

"Oh!" said the other, "then it seems, after all, you think something of religion; because a man prays, you can go to sleep in his house."

"And it was marvelous how both of them did sleep. Sweet dreams they had, for they felt that where the house had been roofed by prayer, and walled with devotion, there could not be found a man living that would commit an injury to them. This, then, was an argument to Ananias, that he might go with safety to Saul's house.

But more than this. Here was *an argument for Paul's sincerity.* Secret prayer is one of the best tests of sincere religion. If Jesus had said to Ananias, "Behold, he preacheth," Ananias would have said, "That he may do, and yet be a deceiver." If he had said, "He has gone to a meeting of the church," Ananias would have said, "He may enter there as a wolf in sheep's clothing." But when he said, "Behold, he prays," that was argument enough.

A young person comes and tells me about what he has felt and what he has been doing. At last I say, "kneel down and pray."

"I would much rather not."

"Never mind, you shall."

Down he falls on his knees, he has hardly a word to say; he begins groaning and crying, and there he stays on his knees till at last he stammers out, "Lord, have mercy upon me a sinner; I am the greatest of sinners; have mercy upon me!"

Then I am a little more satisfied, and I say, "I did not mind all your talk, I wanted your prayers."

But oh! if I could trace him home; if I could see him go and pray alone, then I should feel sure; for he who prays in private is a real Christian. The mere reading of a book of daily devotion will not prove you a child of God; if you pray in private, then you have a sincere religion; a little religion, if sincere, is better than mountains of pretence. Home piety is the best piety. Praying will make you leave off sinning, or sinning will make you leave off praying. Prayer in the heart proves the reality of conversion. A man may be sincere, but sincerely wrong. Paul was sincerely right. "Behold, he prayeth," was the best argument that his religion was right.

If any one should ask me for an epitome of the Christian religion, I should say it is in that one word—"prayer." If I should be asked, "What will take in the whole of Christian experience?" I should answer, "prayer." A man must have been convinced of sin before he could pray; he must have had some hope that there was mercy for him before he could pray. In fact, all the Christian virtues are locked up in that word, prayer. Do but tell me you are a man of prayer, and I will reply at once, "Sir, I have no doubt of the reality, as well as the sincerity, of your religion."

But one more thought, and I will leave this subject. *It was a proof of this man's election, for* you read directly afterwards, "Behold, he is a chosen vessel.' I often find people troubling themselves about the doctrine of election. Every now and then I get a letter from somebody or other taking me to task for preaching election. All the answer I can give is, "There it is in the Bible; go and ask my Master why He put it there. I cannot help it. I am only a serving man, and I tell you the message from above. If I were a footman, I should not alter my master's message at the door. I happen to be an ambassador of Heaven, and I dare not alter the message I have received. If it is wrong, send up to headquarters. There it is, and I cannot alter it."

This much let me say in explanation. Some say, "How can I discover whether I am God's elect? I am afraid I am not God's elect." Do you pray? If it can be said, "Behold, he prayeth," it can also be said, "Behold, he is a chosen vessel." Have you faith? If so, you are elect. Those are the marks of election. If you have none of these, you have no grounds for concluding that you belong to the peculiar people of God. Have you a desire to believe? Have you a wish to love Christ? Have you the millionth part of a desire to come to Christ? And is it a practical desire? Does it lead you to offer earnest, tearful supplication? If so, never be afraid of non-election; for whoever prays with sincerity, is ordained of God before the foundation of the world, that he should be holy and without blame before Christ in love.

### III. Application

Now for the application. A word or two with you, my dear friends, before I send you away this morning. I regret that I cannot better enter into the subject; but my glorious Master requires of each of us according to what we have, not according to what we have not. I am deeply conscious that I fail in urging home the truth so solemnly as I ought; nevertheless, "my work is with God and my judgment with my God," and the last day shall reveal that my error lay in judgment, but not in sincere affection for souls.

First, allow me to address the children of God. Do you not see, my dear brethren, that the best mark of our being sons of God is to be found in our devotion? "Behold, he prayeth." Well, then, does it not follow, as a natural consequence, that the more we are found in prayer the brighter will our evidences be. Perhaps you have lost your evidence this morning; you do not know whether you are a child of God or not; I will tell you where you lost your confidence—you lost it in your closet. Whenever a Christian backslides, his wandering commences in his closet. I speak what I have felt. I have often gone back from God—never so as to fall finally, I know, but I have often lost that sweet savor of His love which I once enjoyed. I have had to cry,

*"Those peaceful hours I once enjoyed,*
*How sweet their memory still!*
*But they have left an aching void,*
*The world can never fill."*

I have gone up to God's house to preach without either fire or energy; I have read the Bible, and there has been no light upon it; I have tried to have communion with God, but all has been a failure. Shall I tell where that commenced! It commenced in my closet. I had ceased, in a measure, to pray. Here I stand, and do confess my faults; I do acknowledge that whenever I depart from God it is there it doth begin. O Christians, would you be happy? Be much in prayer. Would ye be victorious? Be much in prayer.

*"Restraining prayer, we cease to fight,*
*Prayer makes the Christians armor bright."*

Mrs. Berry used to say, "I would not be hired out of my closet for a thousand worlds." Mr. Jay said, "If the twelve apostles were living near you, and you had access to them, if this intercourse drew you from the closet, they would prove a real injury to your souls." Prayer is the ship which bringeth home the richest freight. It is the soil which yields the most abundant harvest. Brother, when you rise in the morning your business so presses, that with a hurried word or two, down you go into the world, and at night, jaded and tired, you give God the fag end of the day. The consequence is, that you have no communion with Him. The reason we have not more true religion now is because we have not more prayer. Sirs, I have no opinion of the churches of the present day that do not pray. I go from chapel to chapel in this metropolis and I see pretty good congregations; but I go to their prayer-meetings on a week evening, and I see a dozen persons. Can God bless us, can He pour out His Spirit upon us, while such things as these exist? He could but it would not be according to the order of His dispensations, for He says, "When Zion travails she brings forth children."

Go to your churches and chapels with this thought, that you want more prayer. Many of you have no business here this morning. You ought to be in your own places of worship. I do not want to steal away the people from other chapels; there are enough to hear me without them. But hear while you are here, as much to your profit as possible. Go home and say to your minister, "Sir, we must have more prayer." Urge the people to more prayer. Have a prayer-meeting, even if you have it all to yourself; and if you are asked how many were present, you can say, "Four." "Four! how so?" "Why, there was myself, and God the Father, God the Son, and God the Holy Ghost; and we have had a rich and real communion together." We must have an outpouring of real devotion, or else what is to become of many of our churches?

O! may God awaken us all, and stir us up to pray, for when we pray we shall be victorious. I should like to take you this morning, as Samson did the foxes, tie the firebrands of prayer to you, and send you in among the shocks of corn till you burn the whole up. I should like to make a conflagration by my words, and to set all the churches on fire, till the whole has smoked like a sacrifice to God's throne. If you pray, you have a proof that you are a Christian; the less you pray, the less reason have you to believe your Christianity; and if you have neglected to pray altogether, then you have ceased to breathe, and you may be afraid that you never did breathe at all.

And now, my last word is to the ungodly. O, sirs! I could fain wish myself anywhere but here; for if it be solemn work to address the godly, how much more when I come to deal with you. We fear lest, on the one hand,

(Continued on page 8)

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# The Young Man

(Continued from page 1)

loved had declared, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). Daniel faced his problem, came to an out-and-out decision! Daniel purposed in his heart that he would not defile himself with the king's meat nor with the wine which he drank. Daniel was a young man who made up his mind!

What does God ask of a lost sinner? He asks the clear-cut decision. He said through Joshua, "Choose you this day whom ye will serve" (Joshua 24:15). Elijah said to the people on Mount Carmel, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him" (I Kings 18:21).

The prodigal son in his great decision said, "I will arise and go to my father, and say unto him, Father, I have sinned against heaven and before thee . . ." And the decision was genuine for he arose and came to his father. When sinners turned away from Jesus, unconverted, unrepentant, He said sadly, "Ye will not come unto me that ye might have life." What Jesus Christ asked of every sinner is an out-and-out decision. Will you turn from sin? Will you put your trust in Jesus Christ? Do you here and now come to Him for mercy and forgiveness, accepting Him, claiming Him, surrendering to Him?

I suppose that there are few souls in Hell who did not intend to go to Heaven. I suppose there are few men who live who do not hope some day to have peace with God. But they wavered, they hesitated, they feared the cost, they were reluctant to give up sin; they dallied and they are now in Hell! May God give the reader grace to make up his mind, to come to this same holy resolver than the decision which faced Paul, the Pharisee, who suffered the loss of all things, and counted them but dung, became the offscouring of the world and faced prison, stonings, beatings, and the headman's axe, to be a good soldier of Jesus Christ? You see, men who serve God always have had hard decisions to make!

And so it ought to be! Why would God want any service that did not cost his servant something? Who wants a bride who does not forsake father and mother and other lovers? What government wants a soldier who does not disavow all allegiance to every foreign power and ruler? What virtue is there in preaching the Gospel if there is no reproach of Christ? What merit is there in serving the Lord Jesus if one never suffers the loss of a friend, nor loses a dollar, nor misses a meal, nor has a heartache for Jesus' sake?

Would you choose to join that holy train of martyrs and prophets, missionaries and soul winners who have best served God through the centuries and have turned a multitude of souls to Christ? Then prepare for poverty, for the Lord Jesus had not where to lay his head. Paul was in fastings often, and laboured with his own hands to provide bread. Prepare for misunderstanding, for those who really follow Christ must love Him so much that all other loves for father, mother, brethren, and houses and land seem but hates! Prepare for persecution" for "all that wlil live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

Yes, it was a hard decision which Daniel made, but no man ever served God acceptably who did not make such a decision.

Some young person hesitates to decide for Christ and Heaven. "My friends will laugh at me," he says. "But I want to have a good time! I can't give up all the fun in life to be a Christian," says another. Must one give up this sin or that? I knew a man who wanted to be saved and hold on to his drink. A woman living in shameful sin declared she could not give up her paramour. People want an easy way to Christ, with no change in heart and no change in life. But the Scripture declares, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:7).

Men ought never to do right because it is easy. Young people must never think that it is a light matter to turn to Christ. For one who turns to Jesus Christ turns from sin. One who trusts Christ for salvation repents of sin and turns his heart away from sin and toward God. The prodigal son had to leave the hogpen to start for home.

Because the decision is hard is no excuse for honest people. One ought to do right, whether it be easy or not. Back in the depression days someone excused girls who had sold their bodies for hire and became prostitutes. "What could you expect of a girl who only got $12 a week?" he asked. But Dr. Bob Jones, Sr. properly answered, "I would expect her to do right if she starved!" It is true that none of us want to help along temptation and decent people want to protect youth. But the girl who will stay pure only if she gets enough money otherwise has no real virtue in her heart. The man who will stay honest only because he does not need more money, deserves no credit for such a pseudo-honesty. People ought to decide for God and right, if it means hunger, if it means the loss of friends, if it means persecution, if it means burning at the stake! Any honest decision which is out-and-out for God and Christ

(Continued on page 9)

# Paul's First Prayer

( Continued from page 7)

we should so speak to you as to make you trust in your own strength; while, on the other hand, we tremble lest we should lull you into the sleep of sloth and security. I believe most of us feel some difficulty as to the most fit manner to preach to you—not that we doubt but that the Gospel is to be preached— but our desire is so to do it, that we may win your souls. I feel like a watchman, who, while guarding a city, is oppressed with sleep; how earnestly does he strive to arouse himself, while infirmity would overcome him. The remembrance of his responsibility bestirs him. His is no lack of *will*, but of power; and so I hope all the watchmen of the Lord are anxious to be faithful, while, at the same time, they know their imperfection.

Truly, the minister of Christ will feel like the old keeper of Eddystone lighthouse; life was failing fast, but, summoning all his strength, he crept round once more to trim the lights before he died. O may the Holy Spirit enable us to keep the beacon-fire blazing, to warn you of the rocks, shoals, and quicksands, which surround you, and may we ever guide you to Jesus, and not to free-will or creature merit. If my friends knew how anxiously I have sought divine direction in the important matter of preaching to sinners, they would not feel as some of them do, when they fancy I address them wrongly. I want to do as God bids me, and if He tells me to speak to the dry bones and they shall live, I must do it, even if it does not please others; otherwise I should be condemned in my own conscience, and condemned of God.

Now, with all the solemnity that man can summon, let me say that a prayerless soul is a Christless soul. As the Lord liveth, you who never prayed are without God, without hope, and strangers from the commonweath of Israel. You who never know what a groan is, or a falling tear, are destitute of vital godliness. Let me ask you, sirs, whether you have ever thought in what an awful state you are? You are far from God, and therefore God is angry with you; for "God is angry with the wicked every day." O, sinner! lift thine eyes and behold the frowning countenance of God, for He is angry with you. And I beseech you, as you love yourselves, just for one moment contemplate what will become of you, if living as you are, ye should at last die without prayer. Don't think that one prayer on your deathbed will save you. Deathbed prayer is a deathbed farce generally, and passes for nothing; it is a coin that will not ring in Heaven, but is stamped by hypocrisy, and made of base metal. Take heed, sirs.

Let me ask you, if you have never prayed, what will you do? It were a good thing for you, if death were an eternal sleep; but it is not. If you find yourself in Hell, oh, the racks and pains! But I will not harrow up your feelings by attempting to describe them. May God grant you never may feel the torments of the lost. Only conceive that poor wretch in the flames who is saying, "O for one drop of water, to cool my parched tongue!" See how his tongue hangs from between his blistered lips! how it excoriates and burns the roof of his mouth, as if it were a firebrand. Behold him crying for a drop of water. I will not picture the scene. Suffice it for me to close up by saying, that the hell of hells will be to thee, poor sinner, the thought that it is to be forever. Thou wilt look up there on the throne of God, and it shall be written "forever!" When the damned jingle the burning irons of their torments, they shall say "forever!" When they howl, echo cries "forever!"

*"'Forever' is written on their racks,*
*'Forever' on their chains;*
*'Forever' burneth in the fire,*
*'Forever' ever reigns."*

Doleful thought! "If I could but get out, then I should be happy. If there were a hope of deliverance, then I might be peaceful; but I am here forever!" Sirs, if ye would escape eternal torments, if ye would be found amongst the numbers of the blessed, the road to Heaven can only be found by prayer—by prayer to Jesus, by prayer for the Spirit, by supplication at His mercy seat. "Turn ye, turn ye, why will ye die, O house of Israel? As I live, saith the Lord, I have no pleasure in the death of him that dieth, but had rather that he should turn unto me and live." "The Lord is gracious and full of compassion." Let us go unto Him and say, "He shall heal our backslidings, he shall love us freely and forgive us graciously, for his Son's name's sake." Oh! if I may but win one soul today, I will go home contented. If I may but gain twenty, then I will rejoice. The more I have, the more crowns I shall wear. Wear! No, I will take them all at once, and cast them at Jesus' feet, and say, "Not unto me, but unto thy name be all the glory, forever."

*"Prayer was appointed to convey*
*The blessings God designs to give;*
*Long as they live, should Christians pray,*
*For only while they pray, they live.*

*And wilt thou still in silence lie,*
*When Christ stands waiting for thy prayer?*
*My soul, thou hast a friend on high,*
*Arise, and try thine interest there.*

*This prayer supports the soul that's weak*
*Though thought be broken, language lame;*
*Pray, if thou canst, or canst not speak,*
*And pray with faith in Jesus' name."*

**(From the book, SPURGEON'S SERMONS, Volume I, published by Zondervan Publishing House, Grand Rapids, Michigan. This book may be ordered from The Sword of the Lord Publishers, Wheaton, Illinois. Price $2.95.)**

that Daniel had in his strong, young heart!

Now let us consider the noble decision which Daniel made.

### I. Daniel's Decision Was a Hard One

I suppose that Daniel was in his late teens, though he may have been past twenty. He had been selected for a brilliant mind, for fine character, studiousness, and good family. The great king Nebuchadnezzar, now ruling the whole known world, wanted to train young men to be governors of provinces, princes and rulers over the nations under his command. We suppose that Daniel's father and mother were dead; no mention was made of them in the book of Daniel. There was no priest, no prophet of Israel to encourage him to do right. He was a stranger, a foreigner, an alien. And suddenly he is challenged to break with the training of his boyhood, break with the moralities and virtues he had been taught from babyhood. He was urged to compromise convictions, to eat the king's meat and drink the king's wine, and prepare to take a place as a heathen ruler in a heathen empire!

Who will advise him? Not a priest of Israel is present. Not a prophet of God. Not to yield seems to threaten his entire career, possibly even his life! Not to yield in these that might seem minor matters, will make him subject to the ridicule of his friends and companions, a speckled bird, a fanatic. Yes, it is a hard decision that Daniel made when he purposed in his heart not to eat the king's meat, not to defile himself with the king's wine, not to go along with the worldly plans for his own career.

But was it any harder than the decision of Joseph when he chose disgrace and jail rather than to sin with Potiphar's wife in Egypt? Was it any harder than the decision that faced Moses when he refused to be counted the son of Pharaoh's daughter, forsook Egypt, forsook Pharaoh's household, and identified himself with a race of slaves? Was it any harder than the decision which faced the three Hebrew children, his companions, when they were threatened with the fiery furnace if they did not bow to the great image set up by Nebuchadnezzar in the plain of Dura? Was it any harder than the decision of the apostles who, one by one, forsook boats, nets, ships, the tax collector's office, fathers, mothers, loved ones, business, careers, all to follow Jesus? Was it any hard-


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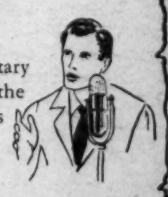

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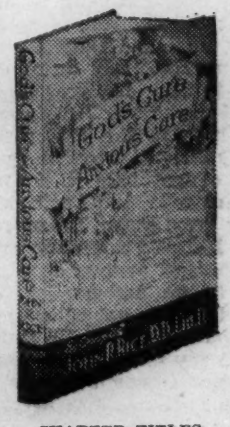


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# The Young Man

(Continued from page 8)

and righteousness is an important decision, and in some ways a hard decision.

Sometimes people think it will be easier to do right when they marry, or when they get out of school. A man thinks it will be easier to give attention to righteousness and God when he has made his money. A college girl who danced but knew that dancing had led to many a girl's ruin told me that she expected to dance until she was ready to marry. Then she would marry a good man, she would never tell anybody she had danced, and when she had a daughter, she would never allow the daughter to dance. She imagined that doing right would be easy after a while. But it never is.

Daniel faced the decision when it was hard. He made up his mind to do right, though he had no priest or prophet to encourage him. He decided to do right, though it might ruin the prospect of a career. He decided to do right though he might thus offend the king and might be punished. Thank God for young people who are clear-eyed, honest-hearted, who decide to do right because it is right, and whether it is easy or hard, they purpose in their hearts and do right, let it cost what it may!

### II. Daniel's Decision Was a Heart Decision

"Daniel purposed in his heart..." not only in his head. It was in the realm of heart's desires, hopes, loves, hates, choices that Daniel made his decision. With Daniel it was not a question of expediency, or good business, or what people would like; it was a problem of what is right, a problem of what God would want me to do.

It was a heart decision when the prodigal son looked about him in the hogpen, disgusted with his sin and his wages, conscience-stricken over his failure, heartsick for home and his father! He said, "I will arise and go to my father." He did not mean, "I believe it will be wise to go home. I will have more to eat. I can have some new clothes." No, primarily it was, "I have sinned against heaven! I have wronged my father. I have been a fool. I am ashamed of my sin, but I will confess it and forsake it!"

When a sinner turns to Christ it is not primarily a decision to join a church, to live better. Primarily it is a heart decision to hate sin and love righteousness, to trust in Jesus Christ and claim Him as Saviour and live for Him. Oh, how we need people to make the right decisions on the heart basis!

That rich man whose ground brought forth as plentifully, as described by the Saviour in Luke, chapter 12, decided things without regard to right and wrong, without regard to God and Satan, and ignoring Heaven and Hell, death and judgment! He thought in terms of bigger crops, more barns, money in the bank, long days to eat and drink and be merry! Robert E. Lee, great confederate general and Christian gentleman, said that the greatest word in the English language is *duty*. But the rich farmer had no thought for duty, no thought for sins, no thought for the God who made him, no thought about coming death and the terrors of Hell. And God said to him, "Thou fool, this night thy soul shall be required of thee" (Luke 12:20). You see, a man who decides great questions on the head basis alone is a fool.

Not so was Daniel. He settled the question of what he would eat or drink, whether he would sell out or stand true on a heart basis. No one can ever settle the questions that Daniel settled; questions of purity, of the course of your whole life, of your loves and hates, your friends, your enemies, and Christ or Satan, and settle them right, until those choices are based upon what you ought to love and what you ought to hate; what you ought to accept and what you ought to reject. No wonder that God's holy Word says, "Keep thy heart with all diligence, for out of it are the issues life." The great decisions that mean Heaven or Hell, that mean spiritual success or failure, come from the heart. Oh, then, make your heart choices right! Daniel purposed in his heart that he would not defile himself with the king's meat nor with the wine which he drank.

### III. A Decision For Purity

What was this noble decision by Daniel? He would not defile himself! Down in his innermost soul, he resolved before God to keep himself pure. He would not be defiled ceremonially by the king's food which did not meet the dietary laws for Jews, given to Moses. He would not defile his body with the alcohol of the king's wine. Daniel resolved with holy fervor that he would not defile himself!

Oh, for a new crusade for purity in our land! Time was in our civilization when purity of heart was counted the greatest jewel of character, and Tennyson could write of Sir Galahad, 'His strength was as the strength of ten because his heart was pure." Time was when personal purity was counted a woman's greatest virtue and greatest treasure. Now worldlings mock at the young man who, like Joseph of old, flees from sex temptation and maintains his innocence and purity. A mature man who has lived in the fear of God, who has walked before the Lord with a good conscience through the years and so kept his body as a sanctified vessel, the temple of the Holy Spirit, is counted ludicrous and naive. The young man who maintains his Christian standard may be counted a sissy, may be charged with being "tied to his mother's apron strings."

And young women these days find the pressure of temptation nearly as great as do young men. The modern tendency is that girls and women should smoke and drink and curse, sins that once were reserved only for men. In many circles the girl who does not dance and will not neck is counted an oddity, a prude.

Well, there is just as much need for purity as ever there was. The body was made in the image of God. A Christian's body is the temple of the Holy Spirit. To defile that body is a sin, and we are told, "He that defileth the temple of God, him will God destroy, for the temple of God is holy, which temple ye are." God has not changed His laws of sowing and reaping to fit the flippant age in which we live. Alcohol and nicotine and dope still take their deadly toll. Defilement of body and mind bring the same frustration, the same guilt of conscience, the same unease, the same fearful looking for judgment which sin has always brought.

Do you think any good man does not want a pure bride when he marries? When sex is a lewd plaything for the careless and irreverent and godless, can it make for happy homes and trust and unwavering faithfulness in marriage?

Or do you think that a wife, in these modern days, is any happier over a drunken husband, over a wasted paycheck, over bills unpaid, over rent due, an empty pantry, and children going hungry to school? Defilement by liquor, or by tobacco, or by enslaving narcotics, or by lewd sex passions, or by filthy reading or by evil companions—do you think it is any less hateful in God's sight than it has always been?

Years ago Dr. Robert G. Lee came to Dallas, Texas, to speak in the Galilean Baptist Church, of which I was pastor. I heard him tell how as a young man, needing money to complete his education, he planned to go to South America where wages are high. His mother called her tall son to her, put her hands upon his shoulders, looked up into his eyes and said something like this, "Bob, when you get home, you must look me in the eye and tell me that you have lived clean."

The young man went to South America, earned big wages. In a country where liquor flowed freely, where gambling was widespread, and where a lonely young man might be tempted to forget home and mother and the wife who would one day trust him, young Robert G. Lee earned his big wages, saved him money, and at last came home to the States to finish his education. He went to see his mother. He said, "Mother, put your hands on my shoulders again. Look into my eyes, Mother. I never tasted liquor. I never gambled a dollar. I never touched a woman." And the mother looked into his eyes and knew that it was so!

I would not dare trust to some holy mission, in some crisis when men's souls are tried, the man who did not sometime in his youth solemnly make holy vows that he would stay true, that he would be pure, that he would not defile himself!

Holy vows of purity! Years ago the Women's Christian Temperance Union taught young women to make this vow: "The lips that touch liquor shall never touch mine." How many girls were kept from heartache and broken homes by that vow!

Once it was popular for godly young men to sign a solemn vow, a pledge of total abstinence from alcoholic liquor. I believe that men and women, boys and girls, ought to take such vows today. I believe such vows ought to be proposed in church and in school and in homes, and that godly people ought to so dedicate their bodies to the service of Christ and to purity and holiness for His sake, as to live like Daniel.

Daniel's vow was for purity. If young people who read this sermon today would be like Daniel, they will take holy vows to give up the lewd commercial picture show, to abstain from the promiscuous necking and petting so common and so hurtful among worldlings. They will take holy vows never to touch liquor, vows to abstain from the ballroom dance, vows to avoid enslaving and defiling habits. If it was right for Daniel to make that kind of a vow, it is right for me and you.

### IV. A Decision For a Lifetime

The greatest decisions of life are made in youth. This lad Daniel made a decision that set the course and pattern for his whole life.

We are told that George Washington when a child cut down a cherry tree with his new hatchet, but then because of a certain integrity, certain heart decisions he had already made, the child said, "I cannot tell a lie. I cut it down with my hatchet." The boy who had decided he could not tell a lie could be trusted in the trials and testings and temptations of the Revolutionary War. The boy made the man.

Lincoln is hailed as the emancipator of the slaves. But if you want to give credit to the great decision which set the slaves free, do not go to the hot years of the Civil War when Lincoln felt at last that the time was ripe, that the progress of the war justified it, and that public sentiment would support his Emancipation Proclamation. No, that is not when the great decision was made. It was made when two boys took a raft down the Sangamon River, and the long Mississippi, to New Orleans. And there in the slave market, the tall young country boy saw human beings sold like cattle. It is traditionally reported that he saw a Negro girl put on the auction block and as she was discussed like an animal was sold to the highest bidder. And there, we are told, Abraham Lincoln made a solemn vow to God, "The time will come when I can strike this iniquity, and God helping me, I will smite it hard!" Whether all the details of this traditional account are correctly reported or not, it is certain that Abraham Lincoln made certain holy vows in his youth which set the course of his life.

In 1920 I led the singing in a tent revival campaign in the Texas Panhandle near the New Mexico border. There a twelve-year-old boy, already trusting in Christ became deeply concerned for soul winning. There was a burning in his eyes that impressed me. I talked with the lad. Was God calling him for the ministry? Had God laid His hand upon him? The lad felt that God was speaking to him. He came forward, at my suggestion, to make it known publicly that he was surrendering to the ministry.

I was freshly graduated from Baylor University, and on my belt buckle was a big B. That twelve-year-old lad made a solemn vow that he would go to Baylor University, that he would preach the Gospel. When he was seventeen, he entered Baylor University. A little later he was ordained to preach. He took his Ph.D. degree in the Southern Baptist Seminary. He did a blessed work as a soul-winning pastor in Oklahoma. The lad with the glowing eyes and burning heart followed Dr. George W. Truett as pastor in what is often called the largest church in the world. He is Dr. W. A. Criswell. The twelve-year-old boy made a decision that settled the course of his whole life.

So it was with Daniel. Surely he would have trembled had he known that all his future usefulness depended on that short hour when he decided, purposed in his heart, that he would not defile himself with the king's meat, nor with the wine which he drank.

He has dedicated himself to God. Soon his decision will be put

(Continued on page 10)

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# The Young Man

(Continued from page 9)

to the test. Can he tell the dream of King Nebuchadnezzar, now forgotten? Can he interpret to the king this message from God? All that was really settled when Daniel purposed in his heart to dedicate himself to God, to save himself from defilement for Jehovah.

One day Belshazzar the king, (co-ruler with Nabonidus, his father, absent on a campaign), made a great feast to a thousand of his lords. He drank wine in the golden vessels taken from the temple of God at Jerusalem and praised the gods of wood and stone. During this blasphemous party, the fingers of a man's hand appeared out of nothingness and wrote on the plaster of the palace words which interpreted would mean, "God hath numbered thy kingdom and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians."

Who would face that drunken Belshazzar and tell him God had called him to judgment? Who would tell him that the Medes and Persians would that night take his kingdom? Who would face the lords and ladies and concubines and harlots and announce to them the doom from God? No man could do that but the man who, long ago, purposed in his heart that he would not defile himself, and so put himself, once and forever, on God's side! Daniel's holy decision was a decision for a lifetime.

One might think that when, at the behest of jealous counsellors, presidents and princes, Darius passed a law that no one should pray to any god or man but to the King Darius, on penalty of being cast into the lions' den, that Daniel would have been frightened or at least greatly disturbed. One might think that such a crisis would tempt Daniel. But however strange it may seem, it seemed to bring Daniel no fear. The law of the Medes and Persians could not be changed. The king, now seeing that the law which he signed to flatter his own proud heart, had been aimed at his trusted prime-minister, Daniel, could not change it. Daniel must be cast into the lions' den if he broke the law. But Daniel had gone three times a day kneeling upon his knees before the open window toward Jerusalem. Daniel did not fear the king, did not fear the lions, did not fear death. When God locked the mouths of the lions so they could not harm him, Daniel was not surprised. You see, all this he had faced long years before when as a lad he had solemnly purposed in his heart that he would not defile himself with the king's meat nor with the wine which he drank. When Daniel made that holy vow in his heart, he set the pattern for a lifetime. He settled many decisions.

I have come face to face with many serious decisions in my life and ministry. When I gave up college teaching to enter the ministry; when I left the pastorate to become an evangelist; when I gave up all salary and promised God I would never, never set any fee for my services; when I gave up my life insurance and entered into a daily life of faith for daily needs; when I took my stand against modernism at a time and place when it meant the loss of friends of a lifetime; when I set out to bring back city-wide union revival campaigns to America, through long hard years of propaganda and preaching and teaching and praying—these were great decisions. But in honesty I must say that in their germ and essence, those decisions were made long ago.

One January day, in the cattle country of West Texas, on my father's stock farm, I went out by the woodpile, through the pea patch, and through the fence and down through the "brakes," and under a chapparal bush on bare ground that had been my closet of prayer before. There I told God that I must go to school. I promised I would give Him the tenth and more, that He could have anything and everything that I ever had. I promised God I would preach the Gospel, or be a Gospel singer, or a missionary, or anything else that He wanted me to be. I told God that with the approximately $9.35 in my pocket, I would saddle my sorrel horse and ride off to college, trusting Him to open the way and guide me.

I did not know then that I would be a preacher, but the decision to preach was not a hard decision years later when I, a graduate student in the University of Chicago, knelt beside a drunken bum in Pacific Garden Mission and won the bum to Christ, and then asked God to let me preach. I did not know, when a lad in West Texas kneeling under a chapparel bush, that I would preach much on prayer and write a book that God would bless to thousands of hearts and make a Christian best-seller. But I had been reading R. A. Torrey's book on *How to Pray*, and the germ of the matter was in my heart. And I did not know that I would be an evangelist in an age that despises evangelists. But already I had at fifteen won my first soul, and I had set out to give my life to soul winning. I know now that the great decisions of my life were made before I ever saw college, before I ever preached a sermon or knew that I should preach, before I ever wrote a line for print. You see, the decisions of youth are desperately important, when they are real heart decisions. For the right kind of decision and vow in the heart of youth will last for a lifetime. So it did with Daniel. Daniel's holy vow and Daniel's grand decision that he would not defile himself with the king's meat nor with the king's wine, that he would be different, that he would be true to God—that decision was a lifetime decision.

Oh, young man, young woman, who reads this, in the dear name of Jesus, and for your future happiness and usefulness, I beg you to make the high and holy vows you ought to make now, while you are young, and make them for a lifetime. Take your stand now against the defilement of sin, against conformity to the world, against the king's meat and the king's wine, and the defilement of the world!

### V. A Decision That Linked Daniel Up With God

Daniel seemed to face the loss of a career, the loss of friends, by his decision. Daniel may have expected to lose. But actually when Daniel purposed in his heart that he would not defile himself with the king's meat nor with the wine that he drank, and determined that he would stay true to the God of his fathers, to the moral and spiritual standards which he had been taught, Daniel put himself on God's side. Better yet, he put God on Daniel's side! And from this time forth, there is abundant, ever-recurring evidence that God had taken over Daniel's life. God would provide for Daniel. God would open doors for Daniel. God would protect Daniel from wicked men. God would reveal His truth to this man. When Daniel made that holy vow, God made a vow too. Daniel would not go back on God, so God seems to have made a holy vow that He would look after Daniel.

How would Daniel's vow turn out? Would they allow Daniel to arbitrarily set his own standards and give his own orders about what he should eat and drink? Well, that might have been a problem except that God had stepped in. When Daniel "requested of the prince of the eunuchs that he might not defile himself," we find that God had already intervened in the heart of the eunuch. For the following verse, (Daniel 1:9 says, "Now God had brought Daniel into favour and tender love with the prince of the eunuchs." So, though the eunuch had fears and doubts, he was willing to give Daniel's plan a test, and the test proved Daniel was right.

Again when King Nebuchadnezzar, in a rage because the astrologers and wise men, the magi of Babylon, could not tell him the forgotten dream, nor the meaning, and when the wise men were about to be put to death, Daniel could well have lost his life. For the king was furious and he had "commanded to destroy all the wise men of Babylon." The decree went out far and wide. But God put faith in Daniel's heart. Daniel set his three companions praying, and "then was the secret revealed unto Daniel in a night vision." God came to Daniel's help and gave him not only his life, but the exalted position of a prophet of God. You see, God had gotten on Daniel's side, when God made holy vows that he would be true to God.

Again the Book of Daniel, chapter 4 tells how Nebuchadnezzar had a dream. A great tree grew and reached into Heaven. There was fruit for food in it, and the beasts of the field had shadow under it, and the fowls of heaven dwelt in it. But an angel of God cried aloud, "Hew down the tree, and cut off its branches." And God revealed to Daniel that the dream meant God's judgment on proud Nebuchadnezzar. He should be for years like a beast, should live for seven years like an animal eating grass like an ox, until he should know "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Daniel took God's side in a youthful and holy vow; now God takes Daniel's side and reveals His truth to him. You see, Daniel's vow linked him up with God and with God's power and God's blessing.

And when Belshazzar made the feast for a thousand lords, and there was handwriting on the wall, "Mene, mene, Tekel, Upharsin," God revealed the meaning to Daniel. Not only so, but God put it in the heart of the queen mother to recommend Daniel as a man "in whom is the spirit of the holy gods." God gave Daniel a good reputation for godliness. In a time of trial, people called on him! And Daniel knew the message of God for that drunken king and his courtiers and their wives and concubines. You see, God was on Daniel's side ever since Daniel took holy vows that he would not defile himself, but that he would be God's man.

The story of the lions' den is a classic story. Mothers and fathers ought to read it to their children. Every preacher ought to read it ever so often, and learn again that lions' dens are not important. They are greatly overrated! Any lions' den that a preacher gets into by being true to God he will find that the lions have their jaws locked. At least that will be true if the man is Daniel's kind of man. I would rather be Daniel sleeping in peace in the lions' den, with his head perhaps pillowed on some king of beasts who could not harm him, than to be Nebuchadnezzar with an uneasy head, sleepless and conscience-stricken in the palace! So, dear reader, do not be afraid of the lions' den, if God is on your side, as he was on Daniel's side. To take Daniel's vows means to be yoked up with God, to have His care.

I do not mean that a Christian will never suffer, will never be persecuted, will never be killed. But I say that that can only happen if it be in the sweet and good will of God.

We can safely trust the solemn statement of God's Word, "Them that honour me I will honour" (I Sam. 2:30). We can remember D. L. Moody's life text, "He that doeth the will of God abideth forever" (I John 2:17). He can claim the blessed promise of Christ that, "Lo I am with you alway, even unto the end of the world" (Matt. 28:20). He can well claim and remember this promise, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may bodly say, The Lord is my helper, and I shall not fear what man shall do unto me" (Heb. 13:5,6).

I trust the reader will here allow me to give a testimony. I would feel ungrateful if I did not say that, thank God, Daniel's God is my God. He has been with me in some thirty years of ministry. I have preached hard against sin, I have had enemies who thought I was extreme, dogmatic, fanatical, narrow-minded. I have had those who hated me because of my stand against sin and worldliness and modernism. But, thank God, He has been ever with me. My path has been a bright and happy one. My needs have been met. I have had food and clothes. I have been able to put my girls through college. I have been able to send the Gospel out around the world. How gracious, how provident, how faithful has been Daniel's God, my God! I am so glad I am on His side! I am glad I have offended men to please Him, glad I have put away my dependence on men in order to depend on Him! "He is faithful that promised."

How happy, how blessed, how prosperous in the right sense will each one be who does as Daniel did, taking a holy vow, making a lifetime decision that will put him out-and-out on God's side and will put God on his side!

### VI. Daniel's Decision Was a Decision For Christ and Salvation

Too often Christians who are not well-acquainted with the Old Testament suppose that it is entirely different from the New Testament. Too often the casual reader may believe that Old Testament saints knew little or nothing of the grace of God, of salvation, of atoning blood, of the coming Messiah and Saviour. But they are greatly mistaken. The Old Testament is full of Jesus Christ. Christ is the seed of the woman prophesied in Genesis 3:15. He is the prophet like unto Moses that Moses foretold in Deuteronomy 18:15,18. Jesus is the suffering servant of Isaiah, chapter 22. It is Jesus on the cross who cries out to God in the twenty-second Psalm. It is Christ the Son at whom the heathen rage as foretold in the second Psalm. Christ Himself is pictured in the passover lamb, in every blood sacrifice. He is pictured in the altar, the golden candlestick, the table of shewbread, the altar of incense, in the mercy-seat, in the shekinah glory of the tabernacle. Yea, He is pictured in the silver and the gold and the wood, in the rams' skins dyed red, in the pure white linen, in all the furniture and fixtures of tabernacle and court. He is pictured in the high priest. He is referred to in scores of prophecies in the Old Testament. The unconverted scribes and Pharisees in Christ's time knew that a Messiah was coming. They asked John the Baptist if he were the Christ. They knew that the Christ should be born in Bethlehem of Judea. They knew that Christ should be David's son. And it seems to me impossible that any spiritually-minded man of God in view of all these pictures and signs and prophecies should not have known much of the spiritual truth about Jesus Christ, God's Son that should come into the world.

Jesus said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). You remember that it was Abraham who had said to his son Isaac, "My son, God will provide himself a lamb for a burnt-offering" (Gen. 22:8). If Isaiah saw all our iniquities laid on Jesus and saw that believers by His stripes were healed; if David not only knew the sufferings of the Saviour on the cross, as told in the twenty-second Psalm, but knew of Christ's coming resurrection, as told in Psalm 16:10, and quoted by Peter at Pentecost, in Acts 2:27,

(Continued on page 11)


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# The Young Man

(Continued from page 10)

is it strange that Daniel also knew about the Saviour?

Many secrets were given to Daniel. After he prayed and confessed his sin, God revealed to him His plan for the Jewish people. Daniel wrote of the seventy weeks of years determined. There would be sixty-nine sevens of years "unto Messiah the prince," we learn in Daniel 9:27. And Jesus came right on time. And then "shall Messiah be cut off, but not for himself," we learn in Daniel 9:26. So Jesus knew that the Messiah, the Saviour, would come and knew that He would die for others. And Daniel was inspired of God to write it down for us.

Part of the Book of Daniel is written in Aramaic, "substantially identical with Chaldaic, the language of ancient Babylon." From Daniel 2:4 to Daniel 7:28, was written so that wise men of Babylon might learn of the future and coming Messiah. I believe that the wise men who came to see the Baby Jesus had read this prophecy and knew that the years were fulfilled for the coming of the Saviour. So when they saw the sign of the star they came.

I do not know how much Daniel knew about the coming Saviour. He did not have a New Testament as we have. But, thank God, he had much of the Old Testament, and he had the leading of the revelation of the Spirit of God. So Daniel knew about the coming Saviour.

And I am certain, that when Daniel purposed in his heart he would not defile himself, he decided for God.

Some weeks ago we published in THE SWORD OF THE LORD a sermon by the wonderful evangelist of two generations gone, Sam Jones. I edited that sermon as carefully as I could because Sam Jones knew very little theology, as he frankly admitted. Everywhere he preached that men should turn from their sins. One of his favorite sayings was, "Quit your meanness." When that sermon was printed a man wrote me in shocked language, protesting at how inadequately Sam Jones had presented the plan of salvation.

Well, the great evangelist did not explain salvation by grace as carefully as I do. But he got multiplied thousands saved. As I prayerfully considered this matter, I came to the conclusion that no man can honestly turn from his sin without turning to Christ. Any genuine, wholehearted repentance means repentance toward God, a heart-turning away from sin. And that necessarily means dependence on Christ for mercy and salvation. So Sam Jones did not tell all the truth of the Gospel, but when he got men to honestly hate their sins and fear their sins and got men to genuinely turn from their sins for mercy, he got men to turn to Jesus Christ and be saved. Men do not go to Hell out of ignorance. They go to Hell because they will not repent. And when men genuinely repent, God always makes a way for them to know enough about Jesus to be saved. One sentence was enough to get Cornelius and all of his household saved, after they had genuinely, with fasting and tears and prayers and alms, sought the face of God, turning from their sins. When Peter said, "Unto him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43), the whole family of Cornelius were saved.

So I mean that when Daniel turned his heart away from sin, away from defilement, he was not far from God. I believe that with what light he had, he put his trust in the Messiah, the Prince, whose coming he later foretold. I believe that he depended on God's mercy, and received a new heart.

All talk of genuine reform and genuine morality without Jesus Christ is folly. If you want to build sentiment in this country for obedience to law, for children to be obedient to their parents, for wives to be obedient to their husbands, for pupils to be respectful and obedient to their teachers—if you want to build a basic and fundamental morality in this country, then have a great revival and preach the Gospel to people and tell them to turn to Jesus Christ. For a genuine stand for morality and righteousness is necessarily a decision for Jesus Christ, and a new heart, and the daily help of the Holy Spirit to live right. And one cannot divorce morality and Christ. And one can have no true righteousness except he takes Christ, our righteousness, as his own righteousness.

Daniel purposed in his heart that he would not defile himself. And that reminds us that the Scripture says, "For with the heart man believeth unto righteousness" (Rom. 10:10).

Dear young man who reads this, strong, happy, confident, do you want to be honorable and righteous, and dependable? Do you want to be clean and good? Then I beg you, turn to Jesus Christ and trust Him. For no one will ever truly be good or pure except as he takes Christ into his heart. I am sure that Daniel turned to Christ, when he turned from sin. And so must you.

Dear young woman who reads this, sweet, modest, virtuous, I hope that your eye will always be unclouded. I hope that your smile will always be fresh and sweet and modest and good. I hope that your conscience will be pure and your sleep untroubled. I hope you will be a pure and virtuous girl and woman. But I warn you now that true virtue and purity and righteousness are found only in Jesus Christ! Christ rejection is the way to sin and ruin and damnation. But honest repentance toward sin and a sincere heart decision to trust Jesus Christ and claim Him and live for Him, is the way to true righteousness and purity. I hope you do not smile when you make them. I hope that you do not take these resolves lightly. Yes, I believe in New Year's resolutions and other kinds of good resolutions. No one ever lives better than he plans to live, than he undertakes before God to live. One who does not try to do better never does better. One who does not vow to leave sin does not leave it. I am for New Year's resolutions. I am for holy vows. I am for solemn pledges.

But to give up drink without accepting Christ leaves one still a poor lost sinner enslaved by sin. To turn from lewdness and profanity and dirty habits without turning to Jesus Christ still does not make the heart good, still does not give victory and joy and peace. No one has a right to say that he is trying to do his best until he gives up to Jesus Christ and trusts Him.

In a textile mill a sign before the worker said, "When your thread becomes tangled, call the foreman." A new employee came to work. She soon found her thread tangled. She worked and worked to untangle it and could not do so. At last in despair she called the foreman. When he rebuked her for not obeying the sign, she said, "But I tried my best."

He answered, "To really try your best is to send for me."

So good resolutions are not good. They are only inadequate, and more or less insincere, unless first of all you call for Jesus Christ. If you want to be good, He can give you a good heart, can help you to want to do right, can help you to overcome sin. Oh, when you make your holy vow, when you make up your mind as Daniel did, be sure that first of all you take Christ as your Saviour, and trust Him and love Him and surrender to Him and depend upon Him and claim Him as your own Saviour now and forever!

Well, my message is done. Will you, dear reader, today make holy vows to turn from sin and turn from filthy habits, to turn away from compromise? Turn to purity. Make a heart decision, a lifetime decision, and get God on your side today. I hope that every reader, with a New Year before us, will solemnly face God and ask for a clean heart, and resolve with holy earnestness to put aside every weight, every defiling thing that dishonors God, and belong wholly to the Lord Jesus Christ in the year ahead.

And if a poor, unconverted sinner reads this, I beg you now to turn from sin and trust Jesus Christ. Remember the precious promise, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). God loves you. Christ died for you. If you will here and now trust Him, depend upon Him, rely upon Him, your sins will be forgiven; you will not perish, but then and there have everlasting life. Will you do it today?

This is the best time you will ever have to make your decision. Tomorrow your heart may be hard as a stone. Tomorrow you may be dead and in Hell! Tomorrow you may be enslaved by sins and passions that now you could, with Christ's help, forsake. I beg you that you will make the one tremendous life decision, the eternal decision that you will trust Christ as your own Saviour, that you will give Him your heart forever, that you will be His completely.

Do not depend upon your goodness. Do not depend upon your will power. Admit that you are a poor undone sinner and trust the Christ who died for you. Depend upon the Saviour who paid all your debts on the cross. And the moment you put your trust in Jesus Christ, He comes in and forgives and saves and makes you a new creature. Will you do it?

If you will take Christ as Saviour, will you carefully read this statement below, say an eternal yes in your heart as you make a decision like Daniel. Accept Him. Then sign your name to the statement. Then copy it in a letter and mail it to me today. I will be so glad to send you a letter of counsel and encouragement, and angels in Heaven will rejoice. Make your decision today! Can you sign this letter honestly and copy it and mail it today?

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I have read your sermon, "The Young Man Who Made Up His Mind." I realize that I am a sinner. I know that I ought to turn from my sins, that I need a new heart, that I need forgiveness and salvation. I believe that Jesus Christ died for my sins as the Bible says He did. So here and now, I turn my heart from my sins. I depend upon Christ to save me. I take Him as my own Saviour now, this moment. I will claim Him before men and try to live for Him from this time forth.

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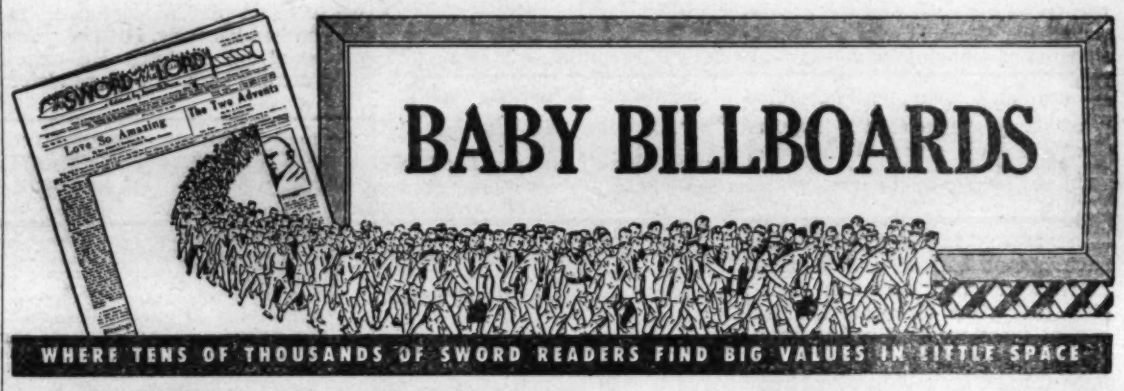

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# A TOWEL

By Rev. Walter Hughes, B.A., M.B.E.
R. R. 1, Ilderton, Ont., Canada

*He riseth from supper, and laid aside his garments; and took a towel, and girded himself.*—John 13:4.

I would bring to you again a very familiar picture from the Gospel records. It is a picture, the details of which are known to us all. And yet I feel that there are lessons for us there that hitherto we have not learned. There are points in this picture that have gone unnoticed.

The Master and the disciples, after a journey on foot, had gone to the upper room together to celebrate the Passover. Suddenly and yet quietly Jesus arose from the table, picked up a towel, and of it made a girdle about His waist, after the manner of a servant. Then He took an empty basin, which should have been filled and used by one of the disciples, and filled it with water, and turning, He stooped over the feet of the disciple nearest Him. Before they could recover from their wide-eyed astonishment Jesus went from one to the other and bathed their feet and then wiped them with the towel with which He was girded.

### Here We Have a Lesson Concerning Humble Serving

He "took a towel." He might have taken a sword, or a scepter and have become a sovereign, but He took a towel and became the servant. The girdle is the symbol of service. The lesson was very appropriate, for not long before the disciples had been quarreling concerning the question as to who was to be the chief and the greatest among them. Disciples haven't changed much from that day to this. Their debate was, "Who am I?" "How much is in it for *me?*" When they came to the supper chamber they were all so engrossed with thoughts of their own importance that not one of them noticed the empty basin and the towel there. One of them should have girded himself and washed the Master's and the other disciples' feet after the journey. Not one of them was willing to take the servant's place. What a rebuke it must have been when they saw the Lord Himself take the bason and the towel and stoop to wash. When they wanted to take a throne He was willing to take a towel.

What artist could paint that picture? The artist who would try, must not only paint the scene in that upper chamber, that scene of the self-seeking disciples and the stooping Savoir, but he must show something else, and that something else no artist's skill can ever bring out upon the canvas—the distance Jesus traveled to become the servant—the distance from the throne of God, from the place of the glory, and the sceptre and the crown, to the basin and the towel and the disciples' feet.

No artist can paint that.

No surveyor's chain could measure the distance. Paul says, "He took upon him the form of a servant."

The only sword by which he could become the captain of our salvation was in that towel. Many a man who can lift a throne cannot lift a towel.

How many there are who desire to be head of this, or chief of that in the church. The next time you seek for power and want to be recognized and applauded, turn to John 13 and see this scene again of the stooping, serving Savior.

"He came not to be ministered unto but to minister." Only the strong can stoop. Only the strongest stoop the lowest. Humility is not thinking meanly of yourself; it is merely getting into correct personal relation with God and so with men. Christ took a towel and left a trail of blood. We too triumph through a towel. Peter gave this exhortation, "Be ye clothed with humility." The word rendered *clothed* occurs only in that one place in Scripture and means literally the putting on of a slave's costume.

Oh! may this scene melt our hearts with wonder and awe that He who was so very high stooped so very low. "Knowing that He came from God and went to God," and that even when He was kneeling there before these men, "the Father had given all things into His hands." What did He do? *Triumph? shows His majesty? flash His blinding power? demand*

Dr. Walter Hughes

*service? cause them to cower at His feet? No. "Girded Himself with a towel and washed His disciples' feet!"* The next time that self swells up and pride predominates, think of Jesus and this scene.

*Humble thyself and the Lord will*
*draw near Thee,*
*Humble thyself and His spirit will*
*cheer thee;*
*He will not walk with the proud*
*or the scornful,*
*Humble thyself to walk with God.*

### There is a Lesson Concerning Cleansing

*The fourth verse says, "He riseth from supper."*

It was the Passover Supper. It is hardly necessary for me to say that the Passover is a sympol of Calvary. It is a type of the shedding of blood for redemption of the race. In I Cor. 5:7, we read, "Christ our passover is sacrificed for us." As the Passover is a symbol of His death, rising from the Passover Supper is a symbol of His *rising from the dead.* This scene shows us Christ in His High Priestly ministry after His death and resurrection.

The disciples had come in from a journey. We, His disciples, are on our pilgrimage journey. We walk amidst the dust and stains of the earth, bearing His Name. As a consequence of our earthly walk and earthly contacts there is a sense of loss of spiritual power. The spiritual luster is lost from our lives. There is a loss of fellowship and communion with Christ.

In the East during a meal they reclined at table and did so in close contact, so that the feet of one would come more or less in contact with the head of another. Because of this at the entrance of the dining-room there was a basin or jar of water for the washing of feet. When the guest entered the servant of the household removed his sandles and washed the feet of the guests.

### The Table is a Symbol of Fellowship

If our daily Christian walk is not clean, if we are walking with the world and dishonoring our Lord, if we are tainted because of the pilgrim path, we cannot have communion at the table with Him. He will not eat with us and have fellowship with us. Our feet must be washed and made sweet and clean. Then we can recline at the table with Him. If there is someone who has lost that sweet communion let the Master wash your feet. Yes! all of us are more or less stained. All have to some degree lost the fellowship of the Father. Then let Christ fulfil His High Priestly ministry for each of us this morning and bring us back into the sweetnss of communion.

### Before the Lord Could Wash Their Feet They Had to Expose Them to Him

The lesson is simple. Before the Master can take away the stains we must show them to Him. We must present our feet for inspection. We must not hide our soiled feet under the garment of pride. We must confess our condition and make no concealment. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I believe in confession to a priest. But not to an earthly priest. Let us show our feet to our Great High Priest. Confess to Him, and the cleansing will come.

Peter, in pride and self-will, refused to let the Master wash his feet. Have we not often done likewise? Have you and I not often kept our feet back from the Lord? There is a day coming when these unconfessed stains will witness against us, not imperilling our salvation but causing us loss in the day of inspection. When the Lord had rebuked Peter for his pride, Peter was immediately humbled and said, "Lord, not my feet only, but also my hands and my head." But Jesus replied, "He that is washed needeth not save to wash his feet, but is clean every whit."

The word *wash* is used in that verse, but they are really two distinct words with two distinct meanings. The first word means to bathe. The second word means simply to apply water to any single or definite portion of the body. If Christ doesn't wash us we have no part with Him. Peter had bathed his body. His body was protected by clothing. He didn't need a fresh bath, but his sandaled feet had come into contact with the dust of the road as he walked. Jesus said that all that was necessary was that his feet be washed. What a great spiritual truth we have there! When you were saved you bathed. You were washed in the tide of Calvary, washed in the blood. Since you bathed by faith in Calvary's stream, you stand justified before God. That need never take place again. All that you need now is that your feet be rid of the soils and stains of the pilgrim way. You are simply to show your feet to the Lord, confess your failures and shortcomings, and He will wash you and at once there will come that blessed assurance to your heart that you are restored to close fellowship again.

Let us remember than this morning that we have a great High Priest in glory, who is waiting to do this wonderful cleaning and restoring work for each of His disciples. Christians out of touch, don't keep going on allowing the stains and soils, and mud marks to accumulate. What a tradgey to have lost the joy, to have lost the power. A few years ago on the borders of Georgian Bay I saw that site of what was once a thriving center. The dilapidated docks were there, the overgrown roadways could be seen, the last remnants of houses where once people lived, but all was silent. No frolicking children were there, no busy workmen on the docks, no women busying themselves about the house or hurrying to the market place. All was quiet as death; not even the bark of a dog could be heard. Frogs croaked a mournful dirge at the water's edge. There was something tragic about it all. Its glory had departed. Are there no Christians like that? Think of SAMSON shorn of his strength. He who once had slain a thousand with the jawbone of an ass. He who once had caused the enemies of the Lord to tremble in His presence is now as helpless as a babe. The Lord had departed from Him. There is something awfully tragic about that. See DAVID stained by the pilgrim way. The luster has gone out of his eye and the joy from his heart. But David knew the way back to fellowship. He showed his feet to his Lord and cried out, "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit." We are in the upper room this morning. The Master is here. Let Him wash the feet of all His followers. Confess your own sin. Some folk are very alert at confessing the sins of others. Uncover your own feet.

*More holiness give me, more strivings within;*
*More patience in suffering, more sorrow for sin;*
*More faith in my Savior, more sense of His care,*
*More joy in His service, more purpose in prayer.*
*More purity give me, more strength to o'ercome;*
*More freedom from earth-stains, more longings for home;*
*More fit for the kingdom, more used would I be;*
*More blessed and holy, more, Savior, like thee.*

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